

BL  
200  
.A53

LOGIC  
AND THE  
COSMIC ORDER

BY

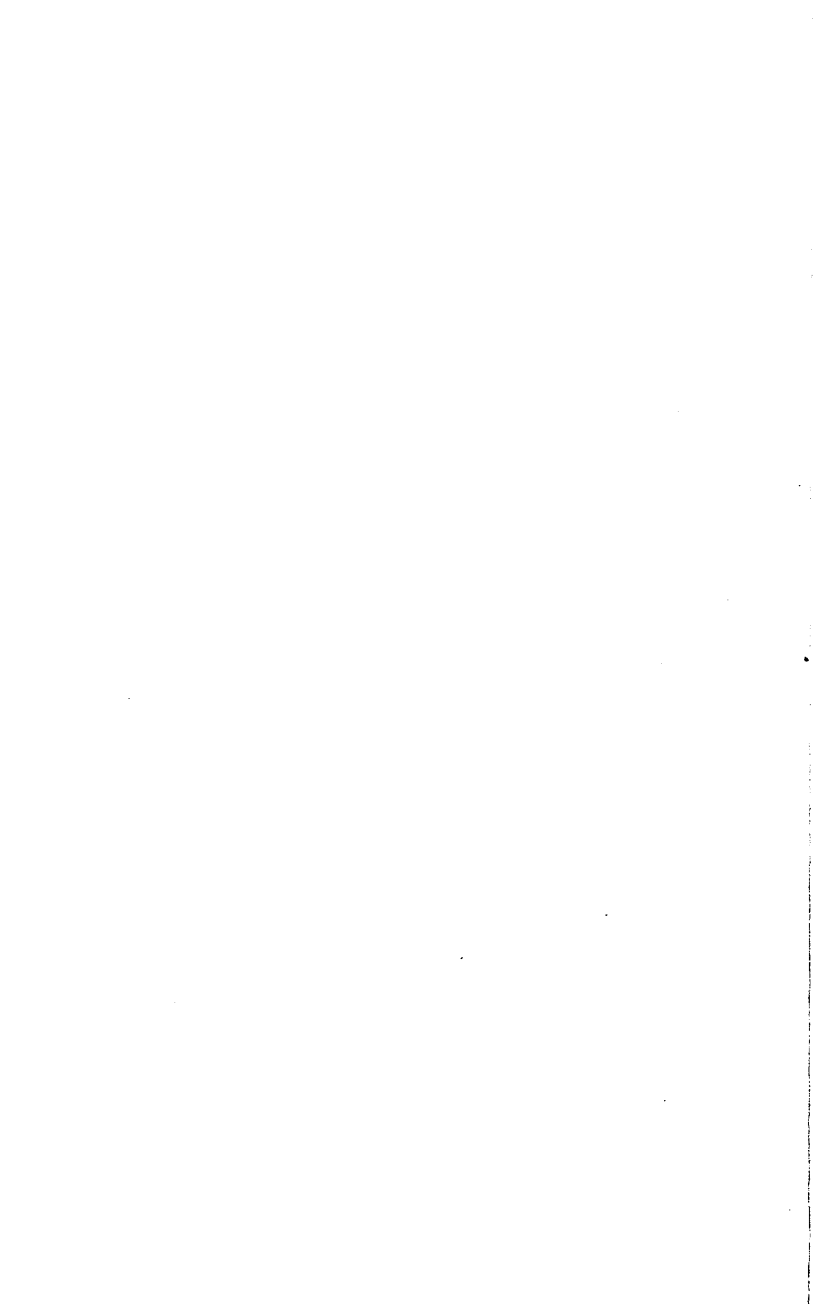
LOUIS F. ANDERSON

The University of Chicago  
Libraries



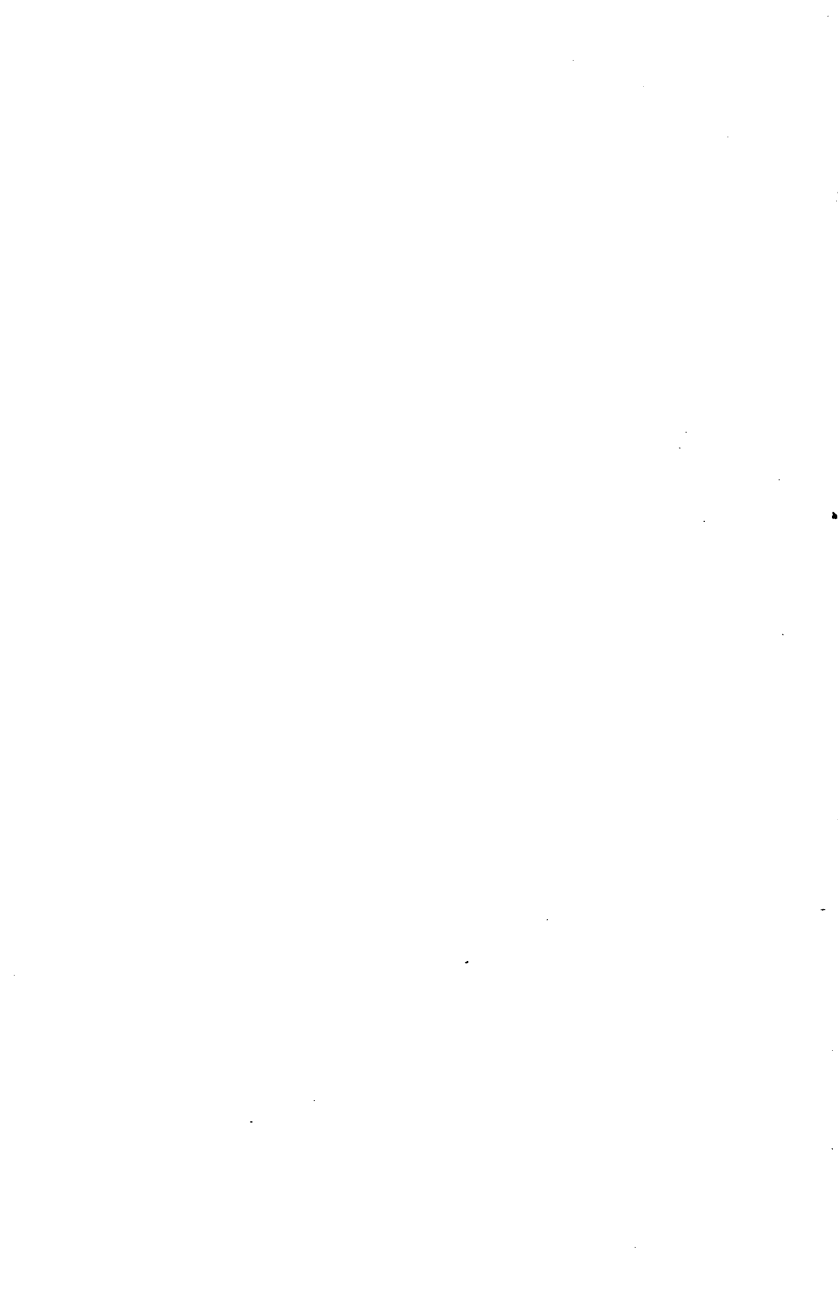
Gift of the Issuing Office





LOGIC  
AND THE  
COSMIC ORDER

Published by  
THE THEISTIC SOCIETY  
formerly  
THE SOCIETY FOR THE ELUCIDATION OF RELIGIOUS PRINCIPLES  
NEW YORK, N. Y.



# LOGIC

AND THE

# COSMIC ORDER

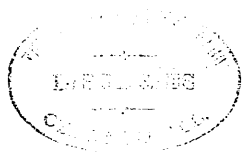
BY

LOUIS F. ANDERSON

Author of "Prolegomena to Theism", "Virtues — The Eternal Essence and Form of Religion", "The Religion of the Soul", "Das Logische—Seine Gesetze und Kategorien", "Die Seele und Das Gewissen", "Gottes Logische Welt", "Psychology and the Cosmic Order", "God and the Cosmic Order". In Preparation: "The Laws of God", "The Significance of Prayer".

BL200

A 53





## P R E F A C E

Logic is the definitional foundation of all sciences. Without logic no science would be able systematically to define its specific content or the interrelation of all sciences which is objectively manifest in the harmony of the cosmic order.

True, logic pertains to the realm of philosophy, but it is not a subordinated part of philosophy, it is the essential foundation thereof. The fundamental question pertaining to religion, philosophy, psychology or natural science is, — is it logical or not logical, which, in its concrete sense, means, — is it true or not true? Obviously, what is not true cannot be logical, and what is not logical cannot be true.

The reason for the divergent views concerning logical laws and categories must be sought in the insufficient realization of the purely definitional character and fundamental origin of logic. The definitional character of logic, however, cannot be produced out of the elements of our relative consciousness, for in such case each individual consciousness would be entitled to produce its own logic, which is contrary to the definitional sense and aim of logic. Logic can be apprehended and recognized in our thinking processes only in accordance with lawful norms of thinking, by virtue of which the cognition of truth is attained.

Nor can the origin of logic be founded on consciousness, because the force of consciousness is relative to universal objects. Where there are no objects, there can be no consciousness of objects. The fundamental origin of logic, therefore, must be sought in the immutable lawfulness of the cosmic order, through the operation of which on consciousness the thinking subject becomes aware of the definitional might and reflex of its reality.

Realities reflect lawfulness as well as content and form into our consciousness, and thus become objects of cogni-

tion. Were it not for this fact cognition as such would be impossible. The reality of the cosmic order, therefore, reflecting in consciousness, gives us the foundation of the order of thinking called logic — specifically, the laws of logic. It follows that cognition of logical laws is attainable by virtue of profound observation of the cosmic order, of its lawful unfoldment in relative life and of its interrelated manifestations.

The psychological viewpoint relative to logic merely shows how intrinsically the force of consciousness is connected with logic, but does not demonstrate its definitional ground; for this ground is ontological, that is, in the cosmic order. We do not define by reason of psychology, but, psychologically, by reason of logic, the science of the definitional norms of thinking.

That there must be a connection between logic and cosmic order has already been anticipated. Because of such a fundamental connection decades of profound studies have been devoted by the author to this subject matter. Reason, intellect and knowledge, as well as the consciousness and sentiment of truth, demand and insist upon the understanding of the logical relationship to the cosmic order, the ultimate goal of true intelligence.

References to the history of logical ideas and critiques thereof are purposely omitted in order not to interrupt the logical sequence of this presentation. Detailed argumentative examples, though valuable for logical illustration, are beyond the purpose of this work. As a rule, such examples carry insufficient conviction, because each argument involves not only the function of the force of consciousness but that of the whole psychic being, — the self-conscious and self-sentient will. Hence, what, how and why the human mind argues is not so much a logical as it is a psychological question. Sufficient examples to this end

are furnished in the author's "Psychology in Relation to the Cosmic Order."

The first outline of this work was presented in the author's "Das Logische, seine Gesetze und Kategorien," published in 1929 by Felix Meiner, Leipzig.

The intellectual substructure for the fundamental cognition of the position of the soul relative to God, and of the absolute position of God to the world, is contained in the author's "God and the Cosmic Order."

It was of utmost importance to establish a concrete functional logic, based not on psychological idealism but on the reality of ontological laws. This mental orientation brings us much closer to the understanding of our life than is possible by means of abstract conceptual norms without ontological substantiation.

The logical laws of principle, process and effect are objectively as discernible as they are ideationally incontestable. They are operative in all fundamental manifestations of life and in all processes of thinking. Under the logical laws are subordinated the logical categories with the resultant norms of logical discrimination.

The essential purpose of logic is to lead our consciousness to the absolute, which alone determines the criterion of judgment, the ultimately all-important consideration in all logical scrutinies.

It is of equal importance to determine the essential nucleus of the soul, namely, the self-conscious and self-sentient will, in order to attain an indubitable concept of the structure of the soul's fundamental forces and clear insight into its operations relative to the superspiritual, spiritual and natural elements of life.

Of utmost importance, also, is the logical definition of conscience, the superspiritual element which dwells under

and permeates all logical and psychological operations, in order that the fundamental existential values which are the real objectives of our life may be ascertained.

In a concrete logical light the manifestations of super-spirituality, namely, conscience and religion; of spirituality — the autonomous psychic element of life; and of nature — the mechanical forces and phenomena, — are fundamental and real. All that exists is logically related and subordinated to these fundamental realities.

The relationship between the order of superspirituality, spirituality and nature is manifest in our whole life, proving definitely the reality of entitative lawfulness. Through logical cognition and mental realization of these universally lawful realities, our consciousness and reason are enabled to obtain inductively the incontestable proof of the existence of God and a rational view of the plan of His creation.

Since, however, inductive processes of thinking are more or less fragmentary with respect to fundamental realities and, consequently, insufficient in synthetic force of demonstration, a deductive presentation, from the standpoint of the Absolute, was necessary, in order to unfold a comprehensive logical view of the essential significance of the world in general, and, in particular, of our individual life in all its essential relations.

Assuredly, all human efforts, however intensive they may be, are imperfect, and no one is more conscious of this fact than the author of this work. Nevertheless, in view of the many and harmful conflicts and contradictions in the field of religion, the constant perplexity in philosophical theories and the low state of the human order of life, this extremely difficult task of a world synthesis had to be undertaken in order to indicate to the earnest reader the paramount principles of all fundamental sciences and of life itself.

All understanding must be brought back to the ultimate principle in order to be logically effective; but the recognition of the immutable laws of the supreme Principle, God, depends upon the will, upon the reason and upon the sentiment of each individual soul.

September, 1939



# CONTENTS

	<i>Page</i>
ESSENCE AND OBJECT OF LOGIC . . . . .	1
PSYCHOLOGY AND LOGIC . . . . .	5
THE LOGICAL LAWS . . . . .	9
The Law of the Logical Principle . . . . .	10
The Law of the Logical Process . . . . .	11
The Law of the Logical Effect . . . . .	13
THE LOGICAL CATEGORIES . . . . .	17
Coordination of Logical Laws and Logical Categories . . . . .	18
THE CATEGORIES OF THE LOGICAL PRINCIPLE . . . . .	19
Absoluteness . . . . .	20
Objectivity . . . . .	23
Causality . . . . .	27
THE CATEGORIES OF THE LOGICAL PROCESS . . . . .	37
Relativity . . . . .	37
Subjectivity . . . . .	43
Finality . . . . .	52
THE CATEGORIES OF THE LOGICAL EFFECT . . . . .	57
Definibility — Principal Norm of Discrimination . . . . .	58
Negativity — Processive Norm of Discrimination . . . . .	64
Positivity — Effective Norm of Discrimination . . . . .	75





## ESSENCE AND OBJECT OF LOGIC

THE essence of logic consists in the cognition of the fundamental lawfulness of concepts and judgments, which, relatively to their definitional importance, are identical.

The act of conceiving does not contain lawfulness in itself. It is only a free ideational act of the self-conscious and self-sentient will, to the end of understanding the given object, thus attaining logical adequacy between the presented object and the conceiving subject.

Unable to find the guiding lawfulness of concepts in our subjective capacity, we are constrained to turn our attention to the objective cosmic order to attain, not merely an ideal, but a real ground for logical conceivability.

Contemplating the cosmic order, we become conscious of a threefold lawfulness, viz., the *superspiritual*, the *spiritual* and the *natural*, clearly distinguishable from one another in their operations upon our mind and yet in perfect harmony with each other in all their fundamental manifestations.

In philosophical terminology we denote these lawfulnesses as substances. This, however, is only an ideational or logistic interpretation. In reality substances are lawfulnesses, i.e., absolute determinations upon which the whole existence stands and lives.

Reflecting upon each specific might of these substances, we attain insight that the superspiritual lawfulness is supreme. It demands of all thinking beings that following of its absolute decrees which is the real principle and reason of their existence, in order to ensure their worthiness, wisdom and purity of love.

This principle of superspiritual lawfulness reveals its supremacy in all vital manifestations. The sanction of worthy deeds, veracious thoughts and sacrificial sentiments, as well as the condemnation of wrong or unworthy deeds, false statements and selfish tendencies, depend on this immutable principle.

This cosmic principle is the real and logical foundation of religion and ethics — regardless of how imperfectly defined and practiced — as well as of all institutions aiming at human order, enlightenment and mutuality.

In logical terms this principle is denoted as axiological, because its operation pertains to worthiness and value, factors which are of paramount concern in our life. Concretely, however, it is the superspiritual principle which dominates and guides the spiritual soul in its ascent to higher life. All human scrutinies depend ultimately upon the verdict of this axiological principle.

In the spiritual existence of souls we note that their essence, consisting of the self-conscious and self-sentient will, or, analytically, of the forces of will, consciousness and feeling, is a strictly lawful manifestation. It is obvious that the soul is unable to alter the essence of its forces; it can alter only the application of its forces to objects; which clearly demonstrates that its essence, i.e., the soul in itself, is a lawful being.

Despite the fact that the soul is a lawful being, that is, absolutely determined to be self-conscious and self-sentient will, in all effectuations and functions of its forces it is essentially relative to the lawfulness of the cosmic order and, therefore, stands in indissoluble relation to the superspiritual lawfulness. By virtue of this lawfulness it receives approval or disapproval of its deeds, thoughts and sentiments.

Through this logical orientation we attain the true insight into the fundamental reason of the soul's existence. The soul's spiritual force of will exists for superspiritual worthiness, its spiritual force of consciousness for superspiritual truth, and its spiritual force of feeling for superspiritual love. Worthiness, truth and love are manifestly not essential forces of the soul; they are but achievements of these forces, necessary to justify the latter's existence. Dependent upon superspiritual lawfulness as the principle of its existence, the soul (as a unit of spirituality) stands, therefore, in the process of the cosmic order.

Natural lawfulness manifests itself in the mechanical action of its fundamental forces of energy, radiation and vibration. These forces are inherent in every natural movement by means of which natural phenomena are effected.

In the essence of these natural forces there exists not the slightest trace of the mights of worthiness, wisdom and love or of any spiritual force of will, of consciousness and of feeling corresponding with these mights. Their essence reveals only mechanical instrumentality, illustration and utility for worthy actions, wise thoughts and expressions of love, wherein their existential value consists. In no

actual instance does nature reveal any other significance. Because of its essential externalism, the lawfulness of nature cannot be defined otherwise than as the phenomenal effect of the cosmic order.

The harmony of cosmic lawfulnesses (absolute determinations or substances) manifests itself in the fact that superspiritual lawfulness is the *principle* — the absolute reason of existence; that spiritual lawfulness, determining the essence of spiritual beings and the free unfoldment of their volitional, conscious and feeling forces in accordance with or against the superspiritual lawfulness, is the *process* of existence; and that natural lawfulness, consisting of mechanical energy, radiation and vibration for instrumental, illustrative and utilitarian reasons, is the external *effect* of existence.

It is this threefold lawfulness, intuitively sensed and actually reflecting in profound thinking, which causes rational insight into the definitional lawfulness of the *logical principle*, the *logical process* and the *logical effect*.

The logical principle, process and effect, therefore, constitute the definitional prism, as it were, through which cognition of the fundamental manifestations of life becomes possible. The term *a priori* aims at these laws in a vague conjectural manner, and the term *innate ideas*, though logically inadmissible, contains some degree of psychological justification in so far as ideas, as intellectual productions, must have a logical foundation.

The definitional prism of principle, process and effect is, indeed, applied in all serious scrutinies; it constitutes the fundamental ground of discriminate thinking. In our deductive processes we proceed from the given principle, explain its coordinate processes and through them arrive at their logical effectuation. The deductive process is called synthetical, because it purposes to see relations of things in totality.

In inductive processes, however, we proceed from effects to processes and from these to principles. Although this method by no means excludes synthesis and essentially aims at it, it is, by the tendency of its investigation, as a rule, more concerned with detailed effects than with principles, and is, therefore, analytical rather than synthetical.

Predominantly analytical, the inductive process of thinking, sensing but not defining the fundamental lawfulness of the cosmic order, experiences considerable difficulty in conceiving this order.

It is, therefore, necessary to apply both the deductive and the inductive method, in order to verify the results of one by the other.

The essence of logic is purely definitional. It does not permit any ontological, ethical, psychological or natural elements, such as are usually presented in tables of logical categories, to enter its field of definability. Its exclusive aim is to reveal truth in the cosmic order, which, by reason of its objective reality, operates on our intellect in order to impart consistent and truthful insight into universal life.

In every sphere of existence, superspiritual, spiritual and natural, intellectual functions must, above all other considerations, be consistent with objective lawfulness and its inherent manifestations. Only thus is it possible to attain true cognition of the world and of our life in the world. Herein consists the object of logic.

The definitional prism — principle, process and effect — pertains not only to the substances or, concretely, fundamental lawfulnesses, of the being, but also to the particular manifestations of each specific lawfulness, as we shall note in our further discussions.

Inapprehension of the ontological or cosmic foundation of the science of logic has been responsible for the variety of categorical tables which, notwithstanding their philosophical value, could not be systematically applied by their authors in the presentation of their philosophical theories. As a consequence, all philosophical theories so far advanced by the human intellect have brought forth only partial and, often, one-sided views of the world.

## PSYCHOLOGY AND LOGIC

**T**HE soul is a spiritual force-unit, consisting of self-conscious and self-sentient will, which constitutes its lawful existential essence.

The lawfulness of the soul's essence reveals itself in the fact that it is immutable in all effectuations of its spiritual forces. It is always the will which decides on action, thinking and feeling. It likewise decides on the rejection of certain acts, thoughts and sentiments. This deciding in a positive or in a negative direction is the will's most intimate spiritual or psychic work. Not in itself, but only in the application of its forces to objects which it seeks or chooses is the soul mutable; its essential spiritual form of forces remains immutably identical.

The distinction between the immutable, lawful essence of the soul and the effectuations of this formal essence toward objects is the psychological foundation for logical understanding of the soul's life. Because of lack of this essential distinction all sorts of psychological theories have arisen, one contradicting another, with no prospect in them of unanimity as to the soul's harmonious forces and the reason for these forces.

The definition, the soul is self-conscious and self-sentient will, is a synthetical statement, predicating the essential spiritual unit or principle — the soul in itself.

In the application of this spiritual unit or psychic principle to objects we clearly perceive the manifestations of the soul's specific forces of will, consciousness and feeling. In other words, the soul in itself or as psychic *principle* moves toward objects in order to feel, to conceive and to possess them. This movement toward objects is the *processive* stage of the soul's life. Finally, the attainment of objects sought, chosen and decided upon is the *effect* of the total activity of the soul as the spiritual principle.

In all profound thinking the definitional prism of the *principle*, *process* and *effect* appears as the fundamental law of cognition. Hence the manifold applications of trichotomy in systematic philosophical presentations.

Considering the soul in an analytical light, i.e., as to its specific

forces of will, consciousness and feeling, revealing themselves in the movement toward objects, we note the same logical order. We perceive that the force of will is the principle of activity; that consciousness — the cognitive force by means of which the deed is performed — is the process of activity; and that feeling — the inciting force to action and that which gives satisfaction — is the effect of the soul's activity.

We do not here explain the psychological correlations of spiritual forces and forms, for this function belongs to psychology. Our endeavor in this treatise is to show the logic in these forces and their correspondence with universal lawfulness.

So long as our insight into the cosmic order, with its fundamental manifestations, is defective and unsynthetic, it will be impossible logically to establish the very concept of lawfulness, and, consequently, all our thinking cannot be considered otherwise than as a mere subjective intellectual product without objective substantiation; which fact accounts for the prevalent rationalistic scepticism.

It is true that in our psychological scrutinies we anticipate some sort of lawfulness. We may even, because of the inescapable contact with it, have a fairly well defined intuition thereof; but so long as the lawfulness of the cosmic order and its operation on our intellect is not made logically clear, the sceptical viewpoint will prevail notwithstanding all intuitional efforts to the contrary.

Nevertheless, even anticipation of cosmic order impels reason to look for its objectivity in order to find real contact in psychology with logic. The reflecting light inherent in the cosmic order operates upon our consciousness and imparts cognition of the very structure of the soul's forces.

The soul is incapable logically of understanding itself, if it is abstracted from the cosmic order. To use a mechanical analogy, the functions of specific governors, pistons and valves cannot be fully understood unless the whole mechanism and its effectual purpose are understood.

We cannot understand the will as the spiritual mover, movement and motive apart from the object of worthiness in its moving forces. We cannot understand consciousness, with its forces of perception and conception, nor the capacities of intellect and reason apart from the object of truth. Nor is it possible to understand the force of

feeling, with its forms of sensation and sentiment, without the object of beatitude.

Every manifestation of life has its reason, and so much more have the fundamental forces of the soul, — will, consciousness and feeling. Since these spiritual forces are essentially relative, they cannot but depend upon the absolute lawfulness for their right actions, right thoughts and right sentiments.

Although the will is relatively a free agent, i.e., free as to its psychological activity, thinking and feeling, its psychic freedom is dependent upon the predetermined cosmic order, — the superspiritual, spiritual and natural lawfulness, — the cognition and recognition of which constitute the primary task and intrinsic vocation of the soul's life.

Without realization of this fundamental order, constantly experienced in general and specific occurrences of our life, it is impossible for us to establish the real foundation for the science of logic and to attain the synthetical view of the world. The lawful contact of our consciousness with the cosmic order is precisely what gives us the rational basis for logical thinking.

Logic demands complete adequacy of our psychological concepts with cosmic realities. Unless these realities, consisting of the superspiritual, spiritual and natural lawfulness, are borne in mind in our mental scrutinies, all cognitive efforts are bound to bear the mark of bias and logical insufficiency, with their unsubstantiated premises and illogical consequences.

The subjectivistic viewpoint of logic is inconsistent, for the soul, being itself under control of cosmic lawfulness, is by reason of this very fact incapable of creating laws of thinking. It is capable, however, of apprehending this lawfulness in the cosmic order and applying it as the typical reflex of order in its cognition of objects. It is capable of attesting this order through the consistency of its concepts with objects according to their lawful manifestations.

This relationship of relative thinking to absolute lawfulness proves the seriousness of the task of our intellect in respect to truth. Nothing in the whole existence is as palpably true as are the superspiritual, spiritual and natural lawfulnesses, and, because of this fact, all our motives, thoughts and sentiments are constantly affected by these lawful elements.

Epistemology is not directly concerned with objective realities. It is rather concerned with the method through which realities are

conceived. Every conceptual method, however, must have logic and psychology as its foundation. Failing to define this indispensable requirement, epistemology has yielded unsatisfactory results.

Furthermore, it is necessary to bear in mind that, psychologically, the cognitive capacity of the soul depends on its aptitudes of intuition, experience, discrimination and imagination. Without intuition there is no mental contact and interest; without experience, no breadth of vision; without discrimination, no logical clearness; and without imagination, no comprehensive presentation.

Weakness in any one of these psychic aptitudes is often an insurmountable obstacle to logical scrutiny, and accounts not only for the divergent views in all fields of human knowledge, but mainly for the lack of comprehension of the lawful order of the world.

Each soul enters this life with these inborn aptitudes, — not ideas, as propounded by the idealistic school, — and, in the logical unfoldment of some or all of these aptitudes, attains that logical standpoint with respect to the superspiritual, spiritual and natural lawfulness which it has chosen as well as acquired.

The science of logic is a mental attainment, as, indeed, all sciences are; but, because of its order of truthful definition, knowledge of logic is most difficult to acquire. Yet the spirit of logic has moved all great thinkers to efforts toward this attainment, in order to realize the necessity of truth as the supreme definitional might of our life.

In the following chapters we shall endeavor to explain and show that the science of logic is not as abstract as it is asserted to be, but that it contains clear elements of definitional concreteness. An architectural structure is built not on an abstract but on a concrete order. So it is with our thinking. No concept of law, norm or method of thinking is possible without the concrete foundation of the definitional order of logic.



## THE LOGICAL LAWS

**I**N the scrutiny of occurrences — superspiritual, spiritual or natural — our consciousness is under the logical urgency of the principle, process and effect; for all that exists has its beginning, its course, and its effectuation or factual manifestation.

We search in the formal manifestations of facts for the unifying processes through which these manifestations are effected; and in these processes we search for the unifying principles in which all processes have their beginning. This is the logical course of reasoning, the tendency of which is to find the absolute laws of existence.

Reason, however, being only a psychological and specifically ideational capacity of the self-conscious and self-sentient will, is incapable of creating logical laws; it can search for and find them only in the lawful order of the world, — a truth which has been already anticipated by some logicians.

That in this search for the cosmic order, and in recognition of its definitional operation upon our mind, the power of will, with its aptitudes of presentient intuition, mental and sentimental experience, discrimination and imagination, plays a very important rôle, no thinking man will have any difficulty in understanding.

Laws in any fundamental aspect contain no subjective qualifications, their immutability clearly revealing the objectivity of absolute determinations as the fundamental realities of existence. They cannot be created or invented by a relative being; they can be only discovered through logical reasoning.

Furthermore, logical laws are not founded on ideas, for ideas are only conceptual, i.e., psychological functions of intellect and reason. The intellect and reason, however, perceive and conceive in the operation of these laws objective definitional norms for logical understanding. In this sense only is it admissible to denote logical laws and categories as fundamental concepts.

Essentially, however, fundamental concepts pertain to absolute universal realities, — the superspiritual, spiritual and natural lawfulnesses upon which the whole existence stands and moves. The cognition of this threefold lawfulness, so obvious in all effectuations

of life, is the supreme task of the science of logic. Our whole life is involved therein. We cannot remove the lawful natural conditions in which we live; we have no power to relinquish our lawful spiritual ego, the self-conscious and self-sentient will; and we are unable to maintain individual and social order without the superspiritual commandments of worthiness, wisdom and beatitude.

Without the axiological element, logic is bound to be an abstract science. Cognition without objective values has neither purpose nor sense. Because of insufficient attention to the outstanding fact of values and the fundamental discrimination thereof, the science of logic has played a very subordinated rôle in the education of the human intellect and character, and is generally considered a mere method for argumentation rather than the science for truthful functioning of intellect and of reason.

In the subsequent chapters we shall endeavor to present the specific significance of the laws of the logical principle, process and effect, in order to attain necessary insight into their definitional operation upon our consciousness and intellect.

### *The Law of the Logical Principle*

The law of the logical principle is that form in consciousness by means of which the beginnings of existent mights and forces are defined, and by virtue of which all evolving processes are systematically conceived. All evolutions have their beginning or principle, the centre out of which they emanate.

Each principle is the prime mover of manifestations. It contains the most real might in existence. Its definitional form, reflecting itself in thinking, has, therefore, definitional reality. No philosopher meditates for the sake of an abstraction. The notion of abstraction is the result of popular utilitaristic mentality. Ideas, true or untrue, are concrete psychological effectuations related to logical laws and categories.

Furthermore, were it possible to deny the law of the logical principle, all causal processes would become senseless. Causes are indicators of principles. All sciences avail themselves of causality because of the principles which effectuate the causes.

In the superspiritual order we perceive the mights of worthiness, truth and sacrificial love as the principles of spiritual honor, wisdom, righteous conduct and enduring beatitude.

In the spiritual sphere we are conscious of the fact that the autonomous forces of will, consciousness and feeling are the principles of all psychic manifestations.

In the natural sphere we note that energy, radiation and vibration are the principles of all mechanical movements and phenomenal forms.

In all intellectual scrutinies — whether in the superspiritual, spiritual or natural order — our mind instinctively, as it were, searches for principles, which principles, being the most essential realities, definitionally act upon our intellect by virtue of their presentative necessity. That the average man has no clear consciousness of this definitional action is a strictly psychological matter. Yet he often-times has a presentiment thereof and is conscious of the fact that there is something that acts upon his mind.

The understanding of the concrete reality of principles enables us to attain due appreciation of the fundamentally constructive science of logic. So long as this problem is not made clear, logic is bound to be limited to mere dialectic formulas and used or abused according to individual views and tendencies.

### *The Law of the Logical Process*

The law of the logical process is that form in consciousness by means of which the unfoldment of the might or force of the principle is defined. Unfoldment or evolution has a processive character; it is the revealing way of related principles. Where there are no principles there are no processes — there is nothing that can reveal itself.

Each principle contains a definitional power which, by reason of its existence, tends toward revelation of its inherent content. There is no might or force that has not this lawful character.

In the superspiritual order we note the lawfulness of worthiness, truth and sacrificial love as the sole justification of spiritual life, and as the only ground for estimation of natural values. This lawfulness is manifestly the dominant element in all processes of life. Elimination of this dominant element from ontological, psychological and natural investigations would destroy not only the sense but even the possibility of life.

The process in respect to worthiness, truth and love is the most intimate, intense and all-involving revelation of our life. Even a

suggestion to the effect of denying this lawful process horrifies every rational man.

We are conscious of the superspiritual foundation in our spiritual processes, and, according to the intensity of our efforts to confirm this lawful foundation, we mould our character and establish our educational and social institutions.

In the spiritual order the principle of our existence is the self-conscious and self-sentient will, the real ego of the soul.

As the spiritual ego proceeds toward the objects which surround it, it unfolds its forces of will, consciousness and sentiment in its search for self-affirmation. In this search, however, it faces the superspiritual, spiritual and natural laws on which its life depends, and, according to its own predisposition and tendency, looks for the attainment of those objects which are of predominant interest.

The ego has free will to act within these laws, but it has no free will to act against them without exposing itself to more or less immediate suffering and debasement.

Cosmic laws are absolute determinations. As such, they are the prototypes of relative determinations with which the soul, because of its essential relativity, must cooperate in order to ensure its worthiness, wisdom and nobility of sentiments. In this endeavor consists the true process of the soul.

In the natural order the principle of mechanical movements comprises energy, radiation and vibration. It is the radiating force of the natural energy which causes the constant movements in nature, without which no natural phenomenon could arise. All natural phenomena, the chief among them being fire, light and heat, are effectuations of the radiating and vibrating natural energy. There would be no suns if they could not burn and, so, no light and no heat.

The substance of nature, consisting of energy, diffusing radiation and vibration, is a lawful manifestation; it is immutable and, therefore, absolutely determined. The reason for this absolute determination, however, lies in its instrumental, illustrative and useful essence, the actuality of which we experience in all relative contacts with natural forces and forms.

The intrinsic reason for the existence of nature is axiological. To reject the axiological reason for the existence and operation of cosmic laws and forces would be to deprive ourselves of the real

purpose of knowledge, a course which is contrary to logical requirements.

The definitional law of the logical process, therefore, has its real substantiation in the revealing processes of the superspiritual, spiritual and natural principles. By virtue of rational reflection upon and, to some extent, actual experience in lawful occurrences, philosophy has endeavored to establish a more or less coherent order of ideas, corresponding with the revealing processes of cosmic lawfulness.

Since perception and conception are the chief forms of cognition, more attention has been devoted to these cognitive factors than to cosmic lawfulness, thus promoting psychological idealism to the neglect of cosmic realism — the fundamental and universal object of logical cognition. In other words, regardless of its philosophical importance, it is not so much profound interest in the lawfulness of objective realities that dominates in idealism as the mere thinking thereof; hence the biased assumption that ontological lawfulness is an abstraction.

Unless serious thinkers devote their whole attention to the cosmic order, with its superspiritual, spiritual and natural lawfulness, and follow the operation of the cosmic laws with unflinching logic in their psychological sentiments, experiences, discriminations and imaginations, our philosophical horizon will remain very limited.

### *The Law of the Logical Effect*

The law of the logical effect is that form in consciousness by means of which the effectuation of the principle and process is defined. To the human mind effectuations are the most tangible objects. It is not an easy mental labor to coordinate effectuations in order to find their several processes, and it is still more difficult to find the principles of the processes.

In the superspiritual realm of life we perceive effectuations of a certain degree of humility, the logical attitude in regard to superspiritual laws — manifest in the will to observe these laws through practise of good will, wisdom, righteousness and loving kindness, all of which contain constructive elements for harmonious and beatifying life. We also note that opposition to superspiritual laws

generates haughtiness, conceit, improbity and callousness of feeling toward fellow creatures, all of which are reasons for strife and misery.

In the spiritual or psychic realm we note that the will is the most effectuating factor of the soul's life. It constantly seeks after objects, deliberates on their choice and decides on those objects — superspiritual, spiritual or natural — which most agree with its inward tendency of acquisition.

The will is the living acquirer of possessions and finds them either through enlightened intelligence or through surreptitious cunning, in order to satisfy either its righteous or its depraved sentiments. All its knowledge and all its feeling are directed toward possessions. In this psychologically lawful tendency the self-conscious and self-sentient will effectuates the essential power of its life and reveals it in its superspiritual, spiritual and natural characteristics.

In the realm of nature we observe that material forms are results of natural forces. From the largest suns to atoms all material forms contain a nucleus of natural force-quantity through which, according to the degree and quality of this force-quantity, are effected the innumerable material forms.

As already stated, the fundamental forces of nature are mechanical energy, diffusive radiation and vibration. Through the constantly moving energy is effected its radiation, terminating in vibration, — the effectual condition of relative stability of all natural forms.

In the above discussions pertaining to the laws of the logical principle, process and effect, we note that the foundation for the concept of these definitional laws subsists in the fundamental lawfulnesses (substances) of the cosmic order.

Each of these cosmic lawfulnesses, by reason of its determining essence, operates on our sensations and perceptions, as, indeed, all objects do, and evokes in the thinking subject recognition of its reality. The average man has a more or less clear perception, sub-consciousness or intuition, a kind of feeling knowledge, of this lawfulness. The thinker, however, searches for the lawful processes of universal effects and, in these processes, for the lawful principles, — the absolute determinations.

That cosmic lawfulness is absolute determination is quite apparent. The immutability of its dominating and operating might is sufficient demonstration thereof. Superspiritual lawfulness dominates the worthiness of the soul's character. Spiritual lawfulness dominates

the subsistence of the soul's autonomic essence; and natural lawfulness dominates the providential conditions of spiritual beings in which the effectuations of their motives, thoughts and sentiments take place.

There is a clear relationship between the superspiritual, spiritual and natural lawfulness — the relationship of superordination, coordination and subordination. Natural lawfulness, by reason of its mechanical substance, is subordinated to spiritual lawfulness, and spiritual lawfulness, by reason of its autonomic substance and free cooperation with superspirituality, is subordinated to the superspiritual lawfulness, — the incontestable reason for the cosmic order and universal life.

The order of superordination, coordination and subordination experienced in all occurrences likewise corroborates the reality of the definitional laws of the logical principle, process and effect. Were it not for the reality of the lawful cosmic order, we should be unable to have any idea of order as such. All knowledge the human being attains derives from the definitional operations of the cosmic order and objects in general.

In the elucidations of the logical categories we shall endeavor to show how the laws of the principle, process and effect unfold their formal operations on our thinking in the search after truth, which essentially matters in logical pursuits. The essential task of logic is to impart the right insight into the definitional might of truth.





## THE LOGICAL CATEGORIES

HAVING ascertained the objective foundation of the logical laws in the cosmic order, the operation of which acts — as all objects do — on the consciousness of the thinking subject, it is necessary to scrutinize the formal norms or categories of each particular logical law, in order that we may be enabled to understand their formal definitional functions, by virtue of which logical cognition is possible.

The term, "category," has been defined by Aristotle as the way of predication (statement). This definition is, however, too vague, for everybody has his way of statement. In order to obtain clearer insight into the real sense of a category, let us add the term, "lawful," and, for the same purpose, substitute the logical term, "definition," for the psychological term, "statement." We thus obtain the following formulation, — *Category is the lawful way or norm of definition.*

The question now arises, — how do we attain the real order of categories in order to be able to comprehend their definitional relation, which is necessary for the effectuation of logical thinking? All tables of categories that have hitherto been advanced, though undoubtedly valuable, have given no satisfactory results, as is apparent in their insufficient applicability to the objective world.

In order to find the logical sequence of categories we have to make recourse to the laws of the principle, process and effect, the fundamental logical prism, and apply them to the categories of each logical law in order to establish incontrovertible consistency with these laws and coordination with the categories of each other logical law. By this method we arrive at a strictly logical systematization of the categorical table which is remarkable for its coherence and clearness.

Categories, accordingly, are divided into three classes: *the categories of the logical principle, the categories of the logical process and the categories of the logical effect.*

The law of the logical principle contains the categories of *absoluteness, objectivity and causality.*

The law of the logical process contains the categories of *relativity*, *subjectivity* and *finality*.

The law of the logical effect contains the categories of *definability*, *negativity* and *positivity*.

Since logical laws are constituted as principle, process and effect, and since each of these laws contains categories, the schematic order of the table of categories has two ways of coordination, — coordination of logical laws and coordination of logical categories, as shown in the following table:

<i>Coordination of Logical Laws</i>				
		<i>Logical Principle</i>	<i>Logical Process</i>	<i>Logical Effect</i>
Coordination of Logical Categories	{	Categorical		
		Principle:.....	Absoluteness	Relativity
				Definability
	{	Categorical		
		Process:.....	Objectivity	Subjectivity
				Negativity
	{	Categorical		
		Effect:.....	Causality	Finality
				Positivity

## THE CATEGORIES OF THE LOGICAL PRINCIPLE

WHAT is the real significance of the categories of the logical principle? The chief concern of the thinking subject in his rational deliberations are the norms of truth, by virtue of which he is enabled to recognize the immutable foundation for his thinking processes.

The thinking subject is conscious of the fact that he does not possess truth as a constituent of his psychic essence. All that he realizes is that he has the psychic capacity to perceive and conceive truth in the reality of objects as well as in the ideational presentations of objects.

He also realizes that to understand the fundamental relationship of universal manifestations of life requires definitional norms consistent with existent realities, in order that the logical view of the fundamental relations of these manifestations may be attained.

He perceives, or, at least, senses, that truth as such is the absolute definitional might essential to cognition and to life itself. Life without definitional might is not only incomprehensible but impossible. If there were no truth, we should have to create it — to paraphrase a known dictum. But we do not create truth; we are manifestly under its lawfulness. The difficulty the average human being experiences in his vision and in clear recognition of truth is due to lack of logical training of his mind.

Truth is absolutely formal. It does not permit contrariety in statement, e.g., that what is base is holy, that falsehood is truth, that nature is spirit, etc. It is this absolute formality which we find in the categories as the definitional norms of rational discrimination.

The law of the logical principle, in correspondence with its principal definitional order, contains, as already stated, the categories of *absoluteness*, *objectivity* and *causality* as the logical foundation of cognition.

*Absoluteness*

The category of absoluteness is that definitional form in consciousness which demands incontestable testimony as to the reality of truth in our thinking processes.

Psychologically, thinking is the ideational function of the self-conscious and self-sentient will to the end of knowing truth. There is no other fundamental reason for thinking.

Since man is a relative being, he has no power to determine truth as his own property. All he is capable of is to avail himself of its definitional might, which transcends his psychic essence, and, according to his acquired capacity of comprehension, to attest its reality. Truth is cosmic reality; its cognition, however, is subjective ideality.

The popular objection that what is transcendent is incomprehensible is illogical and wholly incompatible with reason and experience. We have considerable understanding of superspiritual, spiritual and natural laws, though we have no capacity to create them. They transcend only the power of our determination and, by reason of their absoluteness, are the chief objects of cognition. Each cosmic law transcends the capacity of our will, but not of our understanding.

Every statement is dominated by the absolute demand of truth and subjected to the scrutiny of truth as the sole criterion of judgment.

In connection with the foregoing statement attention may be called to the fact that the generally used phrase, "criterion of truth," contains a sense of equivalence. It is, furthermore, suggestive of the word "criterion" being the basis of truth. This is logically inadmissible, for truth itself, viz., its transcendent definitional might, is the essential criterion.

Despite its established importance in the history of logic, the term, "criterion of truth," for reasons given above, ought to be replaced by the term, "criterion of judgment." By such replacement the equivalence in the phrase, "criterion of truth," is avoided, truth as the objective definitional might made clearly conceivable and the subjective tendency to logical reasoning enhanced.

We are conscious of how difficult it is to alter one's frame of ideas attained by decades of philosophical studies, especially if this frame has sunk deeply into convictions pertaining to rules of personal life. Notwithstanding this psychological difficulty, the think-

ing subject should have sufficient insight to perceive that not only does he not dominate truth, but that he is under the dominion of truth in all his definitional efforts and statements.

It is precisely the definitional dominion of truth which determines absoluteness as the *prime category* of the law of the logical principle. No truthful statement would be possible without this categorical foundation. This definitional foundation can be logically denoted as the commandment for intellect and reason, without which thinking as such would have neither logical sanction nor objective purpose.

Psychologically, definitional efforts and aims tend toward the absoluteness of truth, the sole certainty in our understanding. Regardless of how much we may vacillate in the various processes of cogitation relative to given objects, we think to the end of understanding their harmony, and the principles and laws of this harmony, in a logical manner. Herein consists the great importance of philosophy.

What is the philosopher searching for in logic? He is searching, above everything, for the "criterion of truth," or, more correctly, "criterion of judgment." He is fully aware of the fact that the psychic subject contains no such criterion as part of his essential forces, but only the capacity for the understanding of this criterion.

Being deeply involved in his psychological difficulties, he endeavors to find this criterion in his mental experience, often regardless of objective substantiation thereof; and, as a consequence, is unable to demonstrate its absolute validity.

He discovers and advances various tables of categories, some of which, like causality, relativity and finality, are real definitional norms, while others, like time, space, action, thing, passion, etc., are not categorical norms, denoting, as they do, only ontological and psychological realities. Regardless of whether categorical norms are rightly or wrongly applied in thinking, they are inherent in every process of thinking, even as grammatical rules are inherent in our speech.

In all profound investigations there exists the outstanding tendency to truth as the absolute definitional might in which the thinking subject must participate in order to attain logical understanding.

In psychology we search for the understanding of the central nucleus of psychic forces, for the ego of the soul, the real agent of

all psychic manifestations; and we find this psychic nucleus in the self-conscious and self-sentient will. In this investigation we perceive that in its activity, thinking and feeling, the self-conscious and self-sentient will is invariably identical and immutable in its psychic (spiritual) essence. The psychic entity is mutable only in its attitude to the objective world, in its endeavors relative to objective attainments.

The lawful reason for the existence of the soul is participation in the cosmic order, with its superspiritual, spiritual and natural lawfulness, as clearly revealed in every moment of its life. Whether this participation is right or wrong is not so much a question of logic, defining the ideational connections of the cosmic order, as it is of conscience, defining the real connection of the soul with the superspiritual laws of life.

In all profounder scrutinies in the field of psychology the tendency toward understanding the lawful essence, as well as the lawful state of the soul in the cosmic order, is apparent. In logical thinking it cannot be otherwise, for the absoluteness of truth demands clear comprehension of the lawful principle of the soul's essence and of its lawful existence, in order to understand its position in the cosmic order.

In the realm of ontology endeavors on the part of idealistic philosophy have given us considerable insight into this cosmic order. These endeavors, however, lacking, as they do, sufficient logical connection with and understanding of the lawful element of the soul, are preponderantly ideational or psychologistic, and, consequently, without sufficient objective substantiation in the cosmic order and of the real connection of our life therewith. Yet the tendency to understand the absoluteness of the cosmic order is unquestionably apparent.

In the philosophical investigations of nature we are chiefly concerned with those manifestations which reveal its immutable laws, the absolute factors by virtue of which all mechanical forces and material contents and forms have their origin.

It is true that natural sciences have as yet been unable so to define the principal laws of nature as to impart sufficient insight into their real essence. Nor have they been able to bring the object of their investigation into coherence and coordination with the spiritual — not to mention the superspiritual — elements of life.

Yet even in investigations of the mechanical laws of nature the mental tendency to absoluteness is also apparent.

Not only in theoretical or scientific investigations, but also in practical statements, the evidence of truth is an absolute imperative without which rational judgment is impossible and the order of life unsustainable. Dogmas, beliefs, convictions and so-called ideals, — they all appeal to the absoluteness of truth as the sole sanction for their veracity; and all serious statements and opinions are based on the incontrovertible acceptance of the reality of truth for approval of their value.

The above logical orientation shows that the operation of the absolute might of truth is real and that the term "absoluteness" expresses the logical foundation and imperative in all processes of thinking. For this very reason the category of absoluteness stands at the head of all other categories as the *conditio sine qua non* of all logical categories.

The operation of absoluteness on consciousness will be more clearly understood in the explanation of the succeeding categories.

### *Objectivity*

The category of objectivity is that definitional form in consciousness which not only affirms the necessity of absoluteness in thinking but actually represents it in the cosmic order. It is the processive category in the law of the logical principle through which absoluteness reveals (objectivates) its reality.

Logical presentation is impossible without objectivation (revelation) of the definitional content of reality. We can neither define nor understand what does not exist. Reality and existence, therefore, are identical except for the fact that existence is a processive term of reality. This statement, of course, pertains to the cosmic order and not to mere phenomena.

Realities as such are lawfully objective. Otherwise, they would be mere products of imagination. The cosmic order is objectively real. We may endeavor to imagine a formal structure of the cosmic order in our consciousness, but we cannot create it. It is before us as the most outstanding immutable object, impressing our consciousness and sentiment with overwhelming absoluteness.

We cannot escape the fact that the soul exists in this cosmic order, which it endeavors to understand so as to adjust itself accordingly. Fundamentally, its whole life consists in this continuous

adjustment, regardless of how rightly or wrongly, reasonably or unreasonably, it carries out this adjustment.

The predominant efforts of great thinkers have been directed ideationally and sentimentally toward cognition of the cosmic order, in order that the real ground for the understanding of our life, and of the guiding lawfulness for our deeds, thoughts and sentiments, might be ascertained.

Rational progress in this field of knowledge has yielded considerable intellectual results, but owing to the logical and psychological unclearness that have prevailed throughout past ages, complete rational understanding of the cosmic order could not be attained.

Before entering into the subject matter of objective reality as such, let us ponder over the fundamental sense of this term. The naturalist accepts as realities the forces and phenomena of nature. The philosopher denotes realities as those factors which constitute the spiritual essence and process of life. The so-called mystic, the inwardly religious man, considers the laws of God revealed in his conscience as the highest realities. So each one judges life from his specific concept of reality.

The natural scientist does not see natural laws and forces with his eyes, and yet he believes and maintains that they are real. Although some natural scientists disclaim metaphysics they, nevertheless, employ metaphysical means to prove natural realities.

Philosophers do not see the soul — with its forces of will, consciousness and feeling — as natural phenomena are seen. Yet, in spite of this, they assert and prove the reality of the soul's life by the evidence of psychological actualities.

Religion does not teach of God and of His laws as something that can be seen and observed through the outer senses. But it does teach that we have an inward sense and more or less clear consciousness of the "Supreme Being," and shows by logical and empirical demonstration the reality of our dependence on His divine order.

Realities are not ideational productions, but tangible objective verities upon which life stands and unfolds itself. What, then, are these tangible objective verities? They are the superspiritual, spiritual and natural laws, the fundamental constituents of the cosmic order.

In these laws we note not only the absoluteness of truth, operat-



ing by virtue of the prime category, but also its real and tangible presentation. These laws are absolute determinants and, therefore, the prototypes of relative determination and logical knowledge. Logical knowledge is impossible without cognition of absolute determinants, the objective ground of the cosmic order.

Although a general definition of superspiritual, spiritual and natural laws has already been given in the discussion of the preceding category, let us now contemplate these laws in a broader aspect, in order to realize their operation in the experience of our life.

In what manner do we find the superspiritual laws in the cosmic order? We find them in the fact of their commanding and prohibitive character relative to our actions. Since action of the will without sensation or sentiment and perception or concept of the attainable object is psychologically impossible, it is apparent that the whole self-conscious and self-sentient will is involved in the commanding and prohibitive character of superspiritual lawfulness.

From the primitive state to the highest human elevation, and from the birth of all men to their death, these characters of superspiritual lawfulness are the outstanding facts. All religious teachings, moral endeavors, philanthropic and educational organizations and juridical institutions are founded on the conscious and sentient reality of this lawfulness, operating upon our conscience.

Regardless of how logically contradictory some religious tenets may be, or how dilatory philanthropic actions, and how insufficient the results of our educational efforts, the fact of the operating superspiritual lawfulness upon our minds is incontestable.

If superspiritual laws contained no absolute might of operation, we should know nothing of them; indeed, the existence of human souls and, accordingly, their spiritual rise, would be impossible. There would be neither logical purpose of life nor lawful ground of responsibility in the exertation and effectuation of deeds, thoughts and sentiments. The fact is, however, that in all rational psychological manifestations, responsibility in the face of superspiritual laws is present and constant.

As stated in the preceding chapter, the fundamental superspiritual laws are *worthiness*, *wisdom* and *sacrificial love*, in which the soul is bound to participate, with which it is bound to cooperate, and which it is bound to affirm and to effectuate in its life, in order to sustain real lawful sanction for its existence. These laws are the chief commandments of spiritual conduct, essentially accepted by

all advanced religious and ethical teachings, even if not propounded in a distinctly logical form.

In religious sciences insufficient attention has been paid to the lawful conformity of the soul's forces (will, consciousness and feeling) with superspiritual commandments, and to the lawful consistency of these commandments with the superessential characters of God, the absolute Lawgiver.

The soul's will stands in lawful relationship to worthiness, the superspiritual substance of honor; its consciousness to wisdom, the pivot of logical vision; and its feeling to sacrificial love, the source of blessedness.

Likewise, the consistency of the superessential characters of God — absolute holiness, absolute truth and absolute love — with the commandments of worthiness, wisdom and sacrificial love, must be understood in order to attain logical insight into our lawful relation to God.

The prohibitive character of these laws is too well known for further elucidation to be required. We all know that unworthiness is dishonorable, unwisdom foolish and dangerous, and selfishness miserable and contemptible.

In this treatment we cannot enter into the profound and all-involving subject of religion. All that can here be presented is the logical consistency of our life with superspiritual laws in the cosmic order.\*

The objectivity of spiritual lawfulness is apparent in the immutability of the soul's essence, — the self-conscious and self-sentient will. In all its actions, thoughts and sentiments the will immutably expresses itself self-consciously and self-sentiently.

Consequently, the soul's specific forces — will, consciousness and feeling — are necessarily immutable. The will remains invariably the force of volition and endeavor; consciousness remains invariably the force of cogitation and cognition; and feeling remains invariably the force of desire, delight and suffering. Their essential functions are unalterable, and clearly reveal that the soul has lawfully formal existence and, as such, constitutes a lawful object in the cosmic order.

As an entitatively lawful object the soul has an absolute reason for existence, and this reason comprises participation in, coopera-

---

\* See the author's "God and the Cosmic Order."

tion with and affirmation of the superspiritual, spiritual and natural lawfulness, — constituting the fundamental realities of life.

All doubts concerning the immortality of the soul as well as to the reason for its existence are consequences of the want of understanding of the lawful realities of the cosmic order with which the soul is intrinsically connected. It is in the light of these objective realities that the soul is enabled to conceive the lawful ground, the lawful process and the lawful prospect of its existence; and only in this light is it capable of understanding its own self.

The objectivity of natural lawfulness manifests itself in the immutability of its fundamental mechanical forces of energy, radiation and vibration. No natural form could possibly exist without a content of each of these forces; they are perceivable in all physical forms, regardless of their size and their specific material content.

Just as no superspiritual manifestation can take place without the lawful foundation of worthiness, wisdom and sacrificial love, and no psychic manifestation can occur without the fundamental spiritual nucleus — the autonomic self-conscious and self-sentient will — so no natural phenomenon can appear without the automatic forces of natural energy, radiation and vibration.

In all these fundamental considerations we note the logical triad of the principle, process and effect, revealed in the cosmic order, viz., the lawfulness of superspirituality as the principle, of spirituality as the process, and of naturalness as the effect of existence. This objective order of universal lawfulnesses and their subordinated mights and forces constitute the fundamental basis of logical cognition of all existent relations — a subject matter discussed in the succeeding chapters.

All that needs to be added in connection with the category of objectivity is that logical thinking invariably tends to the cognition of absolute objective reality.

### *Causality*

The category of causality is that definitional form in consciousness which leads our thinking to the absoluteness of truth and to its objective reality. Were it not for this fact there would be no definitional reason for this category, which constantly operates in and on our thinking.

There are two investigatory courses in the character of causal-

ity, — the course toward the real determinative origin of occurrences and the course toward the lawful conditions through which manifestations of life are effected.

We will endeavor to ascertain the actuality of these investigatory directions in the cosmic order, — the superspiritual, spiritual and natural lawfulnesses and their lawful manifestations. In other words, we will scrutinize the cosmic order from the standpoint of the category of causality, which is the basis of the inductive process in thinking.

Before proceeding with this task it is necessary to state the reason why causality is the effective category in the law of the logical principle. The reason is that unless there is an antecedent factor (*a priori*), there is nothing that can cause. Each cause predicates an effectuating force, and it is precisely the definitional norm of this effectuation which is logically denoted as causality. It stands in the same relation to absoluteness as motive stands in relation to the mover, except that its relation has a logical and the relation of motive a psychological character.

It follows, therefore, that causality is not the prime category in the logical order, but the effectuating category in the law of the logical principle. By virtue of its definitional character it effects that which fundamentally matters in logical scrutinies, viz., the absoluteness of truth and its objective reality. Were it not for this definitional character of causality, we should not have the slightest concern about truth; its significance would be wholly incomprehensible and inapplicable in our thinking; and in no condition would causality influence our mind, thus making reasoning impossible.

It is evident that the category of causality is the definitional basis of inductive processes in thinking. All causal scrutinies lead upward, not downward; they lead to the cognition of absolute principles in the cosmic order, which is the fundamental object of logical thinking.

What is it, then, that causes in our mind the sensation and perception of superspiritual, spiritual and natural elements? This is basically an inductive question, leading our reason upward, — logically to objective absoluteness or cosmic lawfulness and psychologically to the living God, the eternal Creator of cosmic lawfulness.

To illustrate, — in the superspiritual sphere of life we come in contact with religious and moral elements, viz., the worship of God,

cognition of His superessential characters of holiness, truth and sacrificial love, the religious commandments manifested in the various historical revelations and ethical rules of conduct, in order to sustain the intrinsic honor of our souls and to promote spiritual progress through the practice of worthiness, wisdom, righteousness, loving-kindness, mutuality, etc.

In these elements there is less concern about the cognition of general cosmic manifestations than regarding the soul's conduct with respect to superspiritual laws as the supreme commandments of life. In our general relations the question of conduct precedes the question of intelligence. No law and no worthy act is effected without affirmation in conduct. Only one of the soul's forces is specifically concerned with *knowledge* of cosmic laws, viz., its force of consciousness; whereas conduct involves not only the force of consciousness, but also the forces of will and feeling. The whole soul, indeed, is affected in matters of conduct.

What is it, then, that causes in the soul the feeling or intuition, and the more or less clear perception, of the absolute Superbeing, God? The cause of the sense and perception of God arises from His almighty operation on our consciousness, and the feeling of our dependence upon and responsibility to the cosmic order, which, because of its obvious lawfulness, clearly reveals absolute determination. Determination operates, operation being its essence and purpose. Psychologically, a will that does not operate or influence is futile. Operation and influence are precisely the domain of the determinative force in regard to one's own self as well as to other beings.

Furthermore, what is the cause of the concept of superspiritual lawfulness? It is the incontestable evidence of its commanding and prohibitive operation on our deeds, thoughts and sentiments, from which there is no escape even in the most confined solitude. In all effectuations of life the question of *right* and *wrong* is paramount. Our motives, thoughts and sentiments circle around this superspiritual focus as the supreme authority for their sanction or condemnation.

This superspiritual focus reflects its reality in the universal conscience of humanity, manifest more or less clearly in religious and ethical teachings. In these discussions we are not concerned with the examinations of these venerable and meritorious instructions,

but with the logical substantiation of their essence according to cosmic lawfulness.

Cosmic superspiritual lawfulness is the direct and evident proof of God as the absolute creator, lawgiver and eternal guide to the immortal honor, wisdom and blessedness of souls determined to participate in, cooperate with and affirm His holy plan of creation. No relative being is capable of creating such an almighty plan. The elucidation of this almighty plan, however, is not a subject matter of psychology, but of religion. All that it is here intended to show is the soul's capacity to perceive and to conceive this plan by virtue of causality, pertaining to the axiological element of our life.

In the spiritual sphere we are concerned with psychic forces, forms and capacities in their own interrelation as well as in their relation to the cosmic order.

Investigating the soul analytically, we note three essential spiritual forces, — will, consciousness and feeling. Synthetically, however, the soul reveals itself as self-conscious and self-sentient will, the immutable spiritual nucleus of its life. All acts of consciousness and feeling arise out of this nucleus and invariably refer thereto. Thus the logical correlation of principle, process and effect verifies itself in the spiritual structure of the soul's forces.\*

There are two fundamental causal questions regarding the soul, — the ontological and the psychological.

Ontologically, we are searching for the absolute cause or origin of the soul's existence. In face of the unquestionable fact of the existential immutability of the soul's essential nucleus — the self-conscious and self-sentient will — we arrive at the conclusion that the soul, though essentially relative, is a lawful being.

As a lawful being the soul can have no other cause and origin than the creative determination of the absolute Lawgiver, God. Furthermore, being essentially lawful, the soul cannot be created by relative beings — no matter how mighty they may be. Nor can it arise out of some sort of mechanical evolution, for there is absolutely nothing mechanical in the soul as such.

The cause and reason of the soul's existence, therefore, can logically be none other than the superspiritual lawfulness — revealed in conscience — to which all spiritual actions, thoughts and senti-

---

\*See the author's "Psychology in Relation to the Cosmic Order."

ments are subjected as the eternal foundation and source of worthiness, wisdom and blessedness, the indisputable conditions of orderly and rational life. Consequently, the logical and axiological reason for the soul's existence is participation in, cooperation with and affirmation of the superspiritual laws of God, the fact of which is experienced in all educational efforts and endeavors.

Psychologically, we are searching for the prime cause of spiritual life in itself. In the processes of our life we find the manifest constancy of the self-conscious and self-sentient will as the cause of every deed, thought and sentiment. It is clear that thought and sentiment without the self-conscious and self-sentient will do not exist. They are not like floating atoms in the natural ether, but are indissolubly conjoined with the will.

Regardless of how strong the influence of thoughts and sentiments may be, the will has the power to accept or to reject them. Psychologically, therefore, the will is essentially a free agent and, consequently, every intellectual and sentimental capacity it possesses is its own achievement. For this reason we are unable to transplant our knowledge and sentiment into others against their will; we are capable only of influencing their will to accept knowledge and sentiment.

Thus we see that the force of will is the psychological cause of spiritual life, without which determination to superspiritual laws would be impossible, and the all-important factors of right and duty would be devoid of logical and lawful substantiation.

In the natural sphere we are concerned with the forces and phenomena of nature. As in the superspiritual and spiritual spheres, the definitional operation of causality leads us inductively from effects or phenomena to their respective processes and from processes to principles.

Observing physical facts, — we note that certain groups of phenomena reveal specific processes through which they are effected. We do not see these physical processes with our natural eyes; we see only their phenomena or physical expressions. The study and cognition of natural processes are purely mental or metaphysical acts, non-existent in nature as such. Aside from mechanical or automatic movements, nature contains no other forces.

These forces are loosely called laws because of their apparent constancy — a strictly metaphysical concept, not attainable through sense-perception, but only through operation of causality. Owing

to the fact that natural sciences are a comparatively new development in human knowledge, the study of the logical order of natural forces is still in its infancy. Insufficient attention on the part of the great majority of natural scientists to the study of logic prevents them from synthetical comprehension of natural laws and forces, their tendency being rather analytical and utilitarian.

Yet under all natural processes — through which natural phenomena are effected — lies a superior force which causes these processes. Each natural process ends in its particular form, and still the process continues. It could not continue were it not for the lawful principle — the substance of nature — which causes and supplies it with constant energy for the formation of natural phenomena.

In order to illustrate this fact let us take our solar system as an example: The sun as a unit of radiating and vibrating energy — physically manifested as fire, light and heat — contains the natural forces of centrifugality and centripetality, generally denoted as forces of repulsion and attraction, which hold the planets circling around it at distances relative to their own centrifugal and centripetal forces. It is the contact of these forces in celestial bodies which determines their cycling orbit.

This relatively small special illustration does not, of course, reveal to us full knowledge concerning the whole cosmic order in nature, but it gives us an observable, though microcosmic, view of the fundamental mechanical laws in nature.

All force-movements issue like electric streams centrifugally from their particular centres and centripetally return thereto, effecting in their courses those various fields of force-intensity in correspondence with which the innumerable groups of celestial bodies, with their specific phenomenality, exist.

The category of causality, however, does not halt at the various fields of energy which depend on solar systems. It leads us to the absolute centre of all solar systems and the innumerable groups of solar constellations called nebulae, which, in perfect mechanical order, circle around the absolutely determined substance of nature in the same lawful way in which planets circle around suns and electrons around protons.

Whether in the superspiritual, spiritual or natural realm of knowledge, causality never ceases its definitional function until it



reaches the respective cosmic lawfulness and its absolute Determinator; this being the fundamental reason and end of this category.

Besides the logical consistency of the principle, process and effect in natural lawfulness, there is the axiological reason for nature. No object in creation and no science in any branch of knowledge is without inherent representation of its value. Appreciation and valuation are outstanding factors in all our endeavors and investigations.

The predominant treatment of natural sciences from an exclusively mechanistic standpoint is, because of their inherent relation to psychic and religious life, logically untenable. "Science for the sake of science," even as "art for art's sake," is merely tautological; it means nothing. We do not work for the sake of working, but for the sake of producing values. So it is with every science. To shirk the cosmic axiological element in the sciences is wholly illogical in view of the concrete actualities of our life.

Furthermore, there is nothing in science as such that is absolute. Science is not truth but only a systematic product of subjective ideas pertaining to given objects or groups of objects. Its fundamental aim is to use all channels of causality, in order to find absolute truth in the lawfulness of the cosmic order. This is the fundamental task of every science, whether superspiritual, spiritual or natural.

What, then, is the essential import of nature? The universal import of nature lies in its instrumentality, illustration and utility. The consistency of the fundamental natural forces of energy, radiation and vibration and their essential significance is quite clear. The significance of natural energy is its instrumentality. From human and animal muscles to the biggest engine energy is, potentially and really, the moving factor of all mechanical forces, the instrument of all mechanical movements. All material forms contain natural energy and live as long as this energy lasts. The growth and decline of physical or material forms depend on the measure of intensity and endurance of this invisible mechanical energy, clearly manifesting its instrumental force. Logically, therefore, natural energy is the cause of all mechanical movements.

The significance of natural radiation is illustration. Radiation reveals the process or movement of energy and illustrates its force as, for example, light does fire. Apparently, where there is no energy, there likewise is no radiation. Energy is perceived through radiation as every principle is perceived through its process, which illustrates the movement of the specific force-content. Logically, therefore,

radiation is that natural process through which vibration is brought forth.

The significance of vibration is utility. Vibration reveals the stabilization of energy and radiation and causes that state in which material forms are effected to the end of utility. Since all natural effects (vibration) are results of natural processes (radiations), and all natural processes results of the natural principle (energy), it may be inferred that natural energy itself is utilitarian. So it is, in principle. Because of his providential station in the cosmic order, man has only a very limited control over natural energy and radiation, whereas, potentially at least, he has considerable control over natural effects or material forms. He can use these forms and, to some extent, subject them to changes. This relative control of natural energy clearly shows the instrumentality, illustration and utility of the fundamental forces of energy, radiation and vibration.

Every material form in existence — suns, planets, human and animal bodies, plants, molecules and atoms — contain specific nuclei of centrifugal and centripetal energy by virtue of which they exist and attract and repel one another. Mechanically speaking, all that exists, be it in the superspiritual, spiritual or natural sphere, attracts and repels, nature being only the external symbol of spiritual and superspiritual expressions of life. By reason of this fact nature is instrumental, illustrative and useful in all our educational courses.

The last and most important question before us relative to nature is its absolute origin. No earnest logician will find the least difficulty in answering this question. Natural laws, by reason of their absolute immutability, can derive from no other source than from the almighty creation of God, specifically from His eternal extramanent might, splendor and harmony, which, in our human way, may be denoted as God's external appearance.

It is necessary, however, to bear in mind that it is only the fundamental laws of nature — the natural energy, natural radiation and natural vibration — that are the creation of God; and that all forces relative to these laws are the instrumental, illustrative and useful means by virtue of which superior spirits produce natural conditions and forms necessary to the existence of rising and falling souls. We see the exertion of these providential conditions in our own educational efforts relative to the preparation of younger generations and lower strata of humanity for a higher life.

All fundamental causes, superspiritual, spiritual and natural,

pertain to the Absolute and have their termination in the Absolute, Who is not a categorical cause, but the eternal Causator of universally lawful causes of the cosmic order. Without this logical evidence in thinking all reasoning would be futile; it would have neither intelligible ground nor aim.

In the above discussions of the categories of absoluteness, objectivity and causality, we note that each of these categories exerts a specific definitional influence on the consciousness of the thinking subject.

Absoluteness, the principal category of the principal logical law, insists on truth as the definitional might in all statements. Obviously, the soul contains no truth as an essential qualification of its being. It contains only spiritual forces for the understanding of truth, in order to act in accordance with truth. Were it not for the insistence upon truth revealed in the logical absoluteness and operating on our consciousness, we should know nothing about truth as such, or about any logical order in thinking.

Truth itself is absolute and proves itself so to be in its imperative criterion relative to all concepts and statements. To question truth as the cosmic definitional might is against reason. Only the modes and methods of subjective psychological concepts relative to truth can be questioned, but not truth as such.

Objectivity is the processive category of absoluteness. Every process, logical or real, emanates from its particular principle, without which there could be no process. The intrinsic import of objectivity, however, is to reveal the absoluteness of truth not only to our consciousness but also in reality; it reveals (objectivates) the definitional might of absoluteness in the real lawfulnesses of super-spirituality, spirituality and nature, the fundamentals on the basis of which all that is has its lawful existence.

Causality is the effective category in the law of the logical principle. It is the logical norm through which the thinking subject receives impressions of the operation of the reality of absolute truth and, through these impressions, the perception of its objective presentation in the cosmic order. *To cause* does not mean to determine, but to impress our self-conscious and self-sentient will — specifically our consciousness. The distinction between cause and determination or motive is that the cause has only logical significance, whereas determination has a psychological meaning.

The function of causality, therefore, is the effective operation

upon our consciousness, in order to lead us to the recognition of absolute verities, as defined in absoluteness and objectivity. It is the underlying definitional norm of all inductive processes in thinking, and so proves itself in all investigations in every field of knowledge.

In conjunction with the foregoing discussions it may be noted that the assumption of the identity of cause and effect (Hegel and others) has its reason in the unclear conception of the definitional character of logical laws and categories, with their resultant norms of discrimination. It is obvious that in the search after causes reason is led inductively upward or inward, in order to find the origin of causation, the might or lawful force that causes the observable effects, which are nothing but the factual results of the causing might or force. So, logically, the cause always precedes the effect. In other words the term "cause" is the *effectuating* and the term "effect" the effectuated form in thinking. If cause and effect were identical, i.e., had the same definitional character, then the conception of origin would be non-existent and logical induction impossible.

The vicious cycle relative to cause and effect arises out of the illogical commingling of active and definitional factors. Might, energy, will are active factors, but cause is only the definitional form or category which indicates the origin of activity, in order to attain logical understanding of the source and reason thereof. This is the absolute purpose of causality and, because of this fact, it stands in the order of the logical principle as the effectuating category. To be sure, actively, every subsequent effect may serve as principle for further effects. This, however, shows only the absolute or the relative process of causation and proves the definitional fact that causality points always to the origin and reason of life, whereas effect reveals only the actual display of it.

Furthermore, the meaning of effect appertains to the order of logical laws, while that of causality lies in the categorical order of the logical principle, without which the meaning of the principle would be wholly unknown and, as a consequence, consciousness would be deprived of any rational function. Moreover, cause as such is no principle; it is only the definitionally effectuating form of the principle.

The law of the logical principle, with its categories of absoluteness, objectivity and causality, constitutes the incontestable foundation of logical cognition upon which all following categories, as well as all following logical processes of thinking, are grounded.

## THE CATEGORIES OF THE LOGICAL PROCESS

**I**N the categories of the logical process we are concerned with those definitional norms, by virtue of which the thinking subject, in his thinking processes, is enabled to adhere to the categories of the law of the logical principle, viz., absoluteness, objectivity, causality, as the real foundation for the cognition of truth.

The categories of the logical process, therefore, must reflect intrinsic dependence on the categories of the logical principle, in order to effect definitions strictly coherent with and adequate to the principal categories. All processes, in the domain of reality as well as of ideality, depend on principles for logical comprehension.

The law of the logical process contains the categories of *relativity*, *subjectivity* and *finality*, as the definitionally consistent and corresponding norms with the principal categories of *absoluteness*, *objectivity* and *causality*. They not only reveal their dependence on the principal categories, but also, because of this dependence, the fundamental definitional basis of discrimination — a subject matter discussed in the following pages.

### *Relativity*

The category of relativity is that definitional form in consciousness which reveals that all perceivable and conceivable forces and phenomena manifested in the cosmic order are dependent upon the extant absolute lawfulness, by virtue of which their reality and the understanding thereof are made possible.

The term, "dependence," is but the real side of the logical term, "relativity." All that depends upon a higher agent for its existence is relative thereto. Cosmic laws do not depend on cosmic manifestations, nor do origins on evolutions, but the contrary. Only in a loose sense are we permitted to speak of interrelations between laws and manifestations, origins and evolutions, etc.

If there were no absoluteness in our consciousness — regardless

of how indistinct — neither sense nor concept of dependence or relativity could originate in thinking. We do not create formal categories by virtue of thinking; we only perceive states of formally coordinated dependencies in the cosmic order, and we designate these dependencies by the logical term, "relativity." Since these dependencies are universal, all universal manifestations of life are relative to absolute factors.

In the scrutiny of relations in the superspiritual sphere, we perceive that religious and ethical manifestations tend toward their absolute principle, God, revealing His eternal determinations for worthy, wise and harmonious conduct of life.

These divine determinations are revealed in the superspiritual elements of worship, devotion and gratitude, elements which permeate the whole essence of our life and manifest themselves in all spiritual and natural conditions. They are not mere sentimental manifestations, as they may appear to the superficial thinker, but the mightiest realities upon which the worthiness, wisdom and blessedness of life depend.

Without the superspiritual element of worship neither perception nor concept nor sentiment of glory, worthiness and appreciation would be possible. Worship could not be even a fiction, because all fictions — no matter how bizarre — are borrowed from particular superspiritual, spiritual and natural manifestations.

Were it not for the superspiritual element of devotion, loyalty and attachment to the sacred reason and aim of life could not exist, and allegiance, fealty and homage would be impossible in the exercitation of our rights and duties.

Every interest the soul has — worthy or unworthy — arises out of devotion to the object of its choice. If the tendency to devotion is not active there likewise is little interest. Moreover, the good or evil tendency in which devotion manifests itself reveals the soul's wisdom or unwisdom as well as its elevation or debasement.

Where the superspiritual element of gratitude is absent, there is no foundation for mutuality and obligation, and no possibility for harmony in life. High sense of gratitude is the inspiring guide to justice, without which no order in any condition of life has a permanent ground.

Visualizing worship, devotion and gratitude through the logical prism of the principle, process and effect, we perceive that worship

is the principal, devotion the processive and gratitude the effective superspiritual element.

The superspiritual element of worship contains the power of reverence for the holiness of God, the absolute principle and eternal focus of glory and esteem. Regardless of whether it effectuates itself in a high or a low degree, its manifestation in life is universal.

The relation of devotion to worship consists in the fact that worship precedes devotion as the principle precedes the process. It is manifest that devotion is non-existent where the object of worship does not obtain. Either in the religious or anti-religious tendency, devotion invariably adheres to objects of worship,— superspiritually, to God, to His holy laws and to expressions of virtuous life; or, anti-superspiritually, to common worldly ambition, greed and lust.

The superspiritual element of gratitude contains that power of active appreciation which is the logical effect or living result of the power of worship and devotion, a result revealing itself in consummate mutuality, without which neither justice nor righteous conduct is possible.

The logical correlation in respect to these superspiritual elements is quite clear in their inherent consistency. All that need further be remarked in connection therewith is that, because of their superspiritual lawfulness, these elements constitute the foundation of religious life and the pivot of axiological understanding, — a subject matter discussed later on.

Investigating relations in the spiritual sphere, we perceive that the will, essentially self-conscious and self-sentient, is the principal agent of the soul; it is the seeking, choosing and deciding spiritual force.

We, furthermore, perceive that the will expresses its seeking, choosing and deciding by means of its own consciousness, and that, therefore, consciousness is the visual process of its activity. Consciousness has not the force of seeking, choosing and deciding; it is the force of perceiving and conceiving, the will's visual force and complex of concepts, which the will applies in the pursuit of its determined aims.

We also perceive that the determined aim of the will effectuates itself in the force of feeling, through which it senses the realization of its motives. In other words, the essential psychological tendency and aim of the will is possession. It finds the object of possession — superspiritual, spiritual or natural — through its force of conscious-

ness, and, after a more or less active decision in regard to the given object, embraces it, as it were, with its force of feeling, in order to attain the joy of its spiritual effort.

This illustration, based on incontrovertible empirical facts, clearly shows the logical structure of the soul's forces, — will as the principal force, consciousness as the processive force and feeling as the effective force of psychic life; and, as a consequence, the state of the relation of consciousness and feeling to the will as the determining force of the soul.

Even in the functioning forms of these psychic forces we perceive the same logical state of relativity. The forms through which the will expresses its determining force are the psychic mover, the psychic movement and the psychic motive. No motive — in any direction — can be effected without the determined movement, and no movement can take place without the determining mover which is the will's principal form of activity.

Likewise, in the force of consciousness, three functioning ideational forms are distinguishable, viz., perception, conception and complex of concepts or ideas. Concepts are more or less logical aggregates of perceptions and the complex of ideas constitutes the whole individual knowledge attained by the thinking subject.

The relativity in the ideational forms of consciousness is quite apparent; perception is the beginning or principle of knowledge, concept of each particular object the process in the attainment of knowledge, and the complex of concepts the effectuation of all perceptions and concepts. In this ideational effectuation consists the whole individual knowledge of the subject.

Precisely as with the forces of will and consciousness, so also in the case of the force of feeling: this force has three forms through which it reveals its functions, viz., sensation, specific sentiment and complex of sentiments, sensation being the principle, specific sentiment the process, and complex of sentiments the totality of sentimental tendencies. The relativity in the functioning forms of the feeling force is demonstrable in all psychological processes. (That, however, is a psychological subject matter).

From the foregoing discussions it is apparent that spiritual forces as such reveal logical relativity in the fact that the force of the will is the principal force, the force of consciousness the processive force, and the force of feeling the effective force of the soul; and that,



therefore, the force of feeling as well as that of consciousness is relative to the self-conscious and self-sentient will.

In the natural sphere we perceive that the fundamental forces of nature consist of natural energy, of its diffusing radiation, and of ethereal vibration or vibrating ether — the content of atomic forces — the effect of the fundamental natural forces. The relativity of ether to radiation and of radiation to energy is quite apparent. No radiation can take place without energy and no vibration without radiation or diffusion of energy.

Furthermore, radiating diffusion reveals three natural conditions, — quantity, time and space; quantity being the principle, time the process and space the effect of diffusion. Diffusion is essentially quantitative, its movement requires time, and temporal movement of diffusion effectuates space. In all relative applications of the diffusing energy of nature we note this manifest fact, though only as a microcosmic reflex of the universal order of the diffusing energy of nature.

Space, therefore, could not exist without time, nor could time be perceivable without the quantitative diffusion of nature. It is this process of the diffusing force of the natural substance that is the object of mathematics, which, as such, pertains to all relations of life.

It is quite logical to denote time as the intensive and space as the extensive measure, because time is invariably moving, whereas space is essentially stable. There are no moving spaces in the cosmic order, but time constantly moves, revealing the universal occurrences of superspiritual and spiritual activities as well as natural movements and effectuations. All that lives — worlds, suns, planets and souls — moves in universal space, the place of its existence.

By reason of the instrumental, illustrative and utilitarian significance of nature the tremendous hierarchies of life dwell in space. Beyond space as such there is no existence. To form an approximate idea of these hierarchies, however, requires understanding of the absolute cosmic order and of our own relative being and station in the cosmic order.

The whole spiritual life is quantitative. Motives, decisions, perceptions, concepts, sensations and sentiments clearly reveal this fact in intensive, active or passive performances relative to superspiritual, spiritual and natural objects. Intensity contains more quantitative efforts or forces than activity and activity more than passivity.

That in the state of our present existence mathematics is chiefly applied to natural factors, and wholly unobserved in respect to superspiritual elements, manifests the limitation of the human mind, and, as a consequence, the uncertainty in matters pertaining to world-wide truth. In every direction — superspiritual, spiritual or natural — the rhythm of life is quantitative in relation to absolute laws.

Ether is the effect of the diffusion of the natural substance or energy. Its essence consists of atomic forces out of which the visible natural material or matter is produced. Neither the energy of nature nor its quantitative diffusion is visible to our natural sense. It is only through logical orientation and scrutiny of the order of phenomenal manifestations that we arrive at the reality of their existent lawfulness, precisely as, through logical scrutiny of spiritual and superspiritual manifestations, we arrive at the understanding of the reality of their respective lawfulnesses.

As in the natural substance and diffusion, so also in ether, three lawful manifestations are distinguishable, viz., natural phenomenality as the principle, natural quality as the process, and natural form as the effect of ether.

Consisting of atomic force-units, ether is the material for natural phenomenality. There exists not a single natural thing which does not contain these force-units. Suns, planets, living bodies, plants, metals and minerals are composed of atomic units. For this reason ether cannot be defined otherwise than as the principle of natural phenomenality, effected by the diffusing force of the energy of nature.

In this phenomenality we observe a vast variety of qualities, the chief of which are gaseous, liquid and solid. These and the minor qualities, however, are transmutable under the influence of enhanced radiating energy, thus proving that their phenomenality depends on the action of natural energy, denominated in natural sciences as radioactivity. Accordingly, natural quality is the processive state of natural phenomenality.

The effectuation or result of natural phenomenality, with its processive quality, is the natural form. In these forms, however, we distinguish two singular manifestations, — the forms produced by the mechanical action of energy on ether, as perceivable in gaseous, liquid and solid materials, and the forms of growing and declining vegetation, as perceivable in plants and living bodies. The

former manifest material conglomerates of atomic units, whereas the latter indicate intelligent designs made out of these materials.

Since the formal essence of nature consists of mechanical energy, radiation and vibration, it can no more create plants and human and animal bodies than it can produce Greek or Gothic temples or mechanical structures such as are made through the ingenuity of spiritual beings. Nature furnishes only mechanical forces and natural materials for the formation of instrumental, illustrative and useful things lawfully necessary for the life of souls.

The reason for this formation, therefore, must be sought in the spiritual realm to which, according to the cosmic order, all determined and intelligent formations in regard to nature belong. The fact that man has a relative control over natural forces and things, and constantly uses them as instruments and illustrations of his spiritual motives, thoughts and sentiments, is sufficient reason for paying more attention to the spiritual elements of life, in order to find concrete solution of the problem of nature.

The lack of this discrimination in the study of nature accounts for the frequent onesidedness in naturalistic opinions and for the incompatibility of these opinions with the reason of life and the fundamental manifestations of the cosmic order, of which nature represents only the symbol of spiritual activities.

The above concise presentation of the fundamental manifestations of nature gives us logical insight into the relativity of its coherent forces and expressions. Natural forms, the visible effects of nature, consist of the multiform qualities of atomic forces, called ether, which arises out of the quantitative diffusion through time in space, brought forth by means of the radiating and vibrating energy or substance of nature. In all these relations is manifest the dominant order of absolute lawfulness.

### *Subjectivity*

The category of subjectivity is that definitional form in consciousness through which the thinking subject attains cognition of his spiritual essence in the light of the cosmic order in which he lives and to which he is absolutely subjected.

The absolute conditions in which the soul lives are the superspiritual, spiritual and natural lawfulnesses, the fundamental constituents of the cosmic order. As already stated, the superspiritual

lawfulness is that universal might which commands worthy conduct and prohibits unworthy life. It manifests itself in the various creeds of religion, in ethical teachings, in the enactments of justice and the demands of social order — regardless of how imperfectly or even wrongly it is executed in practice.

In our psychological processes we sense and have a more or less clear concept of, as well as a more or less urgent sympathy for, superspiritual lawfulness. For reasons of its dominant importance this psychological apprehension has been denoted by the term "conscience," a term predicating the sacredness of the soul's attitude toward superspiritual lawfulness.

Conscience, therefore, is not a specific form of the soul's psychological essence but its formal attitude toward superspiritual lawfulness, or, religiously, the will of God. A formal attitude, however, requires will to and sentiment for, as well as consciousness of, superspiritual lawfulness. The common verdict that a debased man has no conscience illustrates this fact quite clearly.

It follows that conscience is the psychological nucleus of religion, and that, therefore, all solemn appeals are appeals to conscience. All human judgments depend upon and illustrate the state of conscience in every soul.

(Explanation of the specific matter of conscience belongs to psychology and is discussed in the author's work, "Psychology in Relation to the Cosmic Order.")

Logic demands clear understanding of the order of cosmic lawfulnesses, for it is these lawfulnesses that give us the real ground for true cognition; they are the absolutely objective realities. No teaching pertaining to religion, philosophy, psychology and nature can possibly be clear and educationally efficient without recognition of this paramount reality, which is the only one that gives our consciousness the immutable foundation for true cognition.

Without logical orientation as to our cosmic situation and significance, there remains no other course for the average man than to cling to the historically established scriptures and traditions, of which it must be said that, despite conspicuous errors and defects and not infrequent injustices in their mutual relationships, they impart to the mass of humanity the sole refuge for superspiritual aspiration and practice. Only philosophical mystics possess profound sense of and insight into the superspiritual elements of life.

It is necessary to bear in mind that, strictly speaking, the average

human soul is irreligious. In spite of its according a general approval to religious teachings, its religious actions are casual and superficially formal, its attention being predominantly directed to material comfort and personal satisfaction. It continually stumbles over its own ego, as if it were the centre of the whole creation, and, as a consequence, has no earnest interest in the superspiritual lawfulness and in logical understanding of its divine sublimity, which alone vouchsafe true honor and wisdom, as well as progress to a higher station in the hereafter.

Religiously, the average soul is in a state of infancy. It is too insensitive, too unintelligent and too unwilling in respect to superspiritual teaching and inspiration. It does not want to accept the true harmony of superspiritual order — the sole condition in which the sublimity of the soul's character, wisdom and sacrificial love is attainable. As a consequence, it is unable to emerge out of its inward disorder, which is full of distrust, anxiety and fear of ever-recurring evils.

Great religious examples are very rare, and too inconspicuous in the tumult of human passions, to attract special attention. Humanity yields to pride, vanity, greed and all things sensual, but it is not readily susceptible to superspiritual inspirations, which, even if sensed and perceived, it habitually opposes. Is it any wonder, then, that the human soul is superspiritually indolent and, therefore, sceptical?

There are as many sceptics among professed believers as there are among unbelievers, scepticism being the concomitant result of the heedlessness of superspiritual laws. Nobody is a sceptic in regard to any object in which he is profoundly interested, and which he, with intelligent attention, constantly experiences in his life. It is precisely the lack of interest and want of profound experience in divine lawfulness that causes scepticism in regard to religion.

Every intelligent man knows, or, at least, feels, that as there is one God, there also is one fundamental religion, and that, consequently, all historical religious creeds and organizations manifest only the various ways in the slow progress of the human spirit to God.

It is true that all organized teachings are more or less defective, as, indeed, are all human attainments in all conditions of life, but their fundamental content is true and stands above all other realities

of life. Frequently have their adherents gone to martyrdom, and men do not do this for reasons that are mere phantasy.

The reason why the average man clings to that religious form in which he has been reared is quite clear: he feels in this form a degree of inward security in respect to his present and future life which to him appears unobtainable in any other way. Despite his insufficiency of logical discernment in matters of religious principles, he is at least determined to accept faith in God as the eternal Determinator of all superspiritual, spiritual and natural principles — a standpoint far more logical, reasonable and important than subjectivistic scepticism with its senseless fatalism.

Among human beings logicity in religious concepts has scarcely been attempted, any more than in any of the mental and natural sciences that are pursued. Yet what does that logicity mean? It means truthful cognition of the superspiritual, spiritual and natural lawfulness of the cosmic order. Logical endeavor is the paramount issue in the cognition of truth, without which nothing fundamental can be understood.

The thinking subject expects from the religious teacher a true presentation of God; of His supersessential characters of holiness, truth and love; of His transcendent creative might; and of His superspiritual laws, — in order to be inspired to participation in, cooperation with and affirmation of the life of God as revealed in these laws, in the fulfillment of which lies the task and meaning of the subject's whole existence. He expects logical and consistent interpretation of all important facts of life so that he may clearly see the way of his immortal destiny. The weakness of much religious instruction is due largely to inefficiency in logical interpretation of religious principles.

The most frequent objection made against religious principles has regard to the existent evil. This objection, however, is the result of misunderstanding or ignorance of the cosmic order and of the attitude in respect to the absolute superspiritual destiny of the soul. Were man as much concerned with the self-made evil in his own soul as he appears to be concerned with the evil in the world, he would have no difficulty in finding its real origin.

The principal reason for the sceptical attitude toward religious principles because of existent evil is the popular belief that our existence has its beginning on this earth. Although religious traditions by no means corroborate this belief, they are unclear and so

disconnected with the reason for God's creation that the unthinking subject is inclined to accept temporal creation, unaware of the fact that such a belief contradicts the whole religious standpoint, as we shall see in the discussion of the first norm of discrimination.

Furthermore, having no logical insight into the empirical fact that, in its essence, the soul is a lawful being and, consequently, perceiving no connection with our past lives, it is impossible for a logically unprepared subject to account for the evil on this earth. His psychological views are not lawfully cosmic but geocentric, temporal and suppositive, and his vision of nature is confined to our tiny globe, circling around a little sun, and to a number of other stars whose lawful existence is still a scientific mystery to him.

There is only one way to escape from evil: it consists in strict conformity with superspiritual laws, a fact which all righteous souls affirm with supreme earnestness. Otherwise, it would be necessary to create a separate world for each individual soul, — without association with any other soul, — or, if possible, to transform the spiritual self-conscious and self-sentient will into mechanical, unconscious and non-sentient energy, in order to accommodate men dissatisfied with their existence.

With this general illustration before us of the soul's subjectivity, that is, of our subjective functions in respect to superspiritual lawfulness, let us now consider these functions in regard to our spiritual essence.

In order to understand himself, the thinking subject must have clear vision of his spiritual substance and of the lawful conditions of his existence. He has not created his ego, — his self-conscious and self-sentient will, — nor has he created the lawful conditions of his existence. If he could do that he would be absolute. Furthermore, there exists not the slightest evidence that his spiritual forces are brought about by relative factors, that is, by spiritual beings or natural forces.

If creation of souls by spiritual beings or by natural forces were possible, we should be constant witnesses of such a lawful function, even as we are constant witnesses to all other lawful manifestations within our sensuous range. Practically, the whole being consists of lawfully created forces the reality of which ceaselessly presents itself to our consciousness. Nothing exists that is not made. Every presentation is preceded by action, containing creative force — no matter how relative. The fact of the soul's lawful existence reveals an

absolute creative act. In other words, the essential form of the soul is in a constant state of absolute creation, revealing thereby inherent immortality.

In the discussion before us we are chiefly concerned with the soul's spiritual forces and the logical correlation of these forces, in order to understand the importance of their existence and purpose.

The soul reveals three distinctive forces, — will, consciousness and feeling. This definition, however, does not give us the understanding of the soul's unity, which is so conspicuous in all its activities. To speak of the soul's will, consciousness and feeling, therefore, is only the first analysis of the soul's essence. The syncretical definition of the soul is *self-conscious and self-sentient will*, which, as such, evidences itself in every normal psychological act.

It is clearly perceivable that the forces of consciousness and feeling depend primarily on the self-conscious will for their functions. In no normal psychological act does the force of consciousness function without the self-conscious will. Nor does the force of feeling function without self-sentient will. To assert that consciousness and feeling are not directly dependent on the will is utterly illogical and against all psychological experience.

Only in a secondary or processive consideration — in the contact with objects — can consciousness and feeling be scrutinized as to their particular functions. But this scrutiny does not exclude the motive of the will in these functions. On the contrary, all conscious and sentimental functions affirm the will, the motive of which is the effective form and expression. In judgments concerning human life we are not so much concerned with the thought and the feeling as we are with the deed, the conscious and sentimental effectuation of the will. In every movement of the soul's life it is the seeking, choosing and deciding will that, by means of its consciousness and its feeling, endeavors to find its lawful destiny, or else more or less lawful satisfaction.\*

In all pursuits the soul reveals varying degrees of passivity, activity or intensity of motives relative to superspiritual, spiritual and natural ends, with little or no realization of the fact that these motives are its own deliberate creation or fabric.

In his logical impotence, the average man is unable clearly to

---

\*See the author's "Psychology in Relation to the Cosmic Order."



discriminate between the absolute lawfulness of his being (the self-conscious and self-sentient will) and the relative volitional, conscious and sentimental effectuations of his lawful spiritual essence. As a consequence, it is very difficult for him clearly to understand his real position in the absolutely determined cosmic order.

He has a feeling or intuition that there is a cosmic order, also enough understanding that it must exist in order that the conditions of his existence may be vouchsafed. At the same time, he sees and feels disorder in his practical experiences, in his contacts with other souls, and in the more or less difficult natural conditions. But he rarely scrutinizes his own superspiritual and spiritual attitude in relation to the cosmic order, the absolute lawfulness of God on which every moment of his life depends.

It is a common belief that if a man commits no offense against extant legal enactments, on the basis of which human society maintains superficial order, he is strictly honorable. While this conviction is a safeguard against criminal propensities, it by no means preserves him from haughtiness, arrogance, mendacity, greed, sensuality and many other shameful deeds.

Although in his inwardness he incidentally senses the operation of the superspiritual "unwritten laws" of conscience, man is so absorbed in his common desires that these laws escape his earnest attention. In fact, he is not profoundly interested in these laws, and, in the event of disillusion, considers himself a victim of circumstances. This is the real picture of the average man. He has no interest in the absolute lawfulness of the cosmic order and, as a consequence, no knowledge thereof and no sentiment therefor. All his interest centres in wordly ambition and material and physical well-being, and he is usually satisfied with incidental superspiritual intention to worthier life.

The few earnest seekers after truth follow, as a rule, the established theories of known philosophers, with more or less diverging psychological interpretations. As a reaction against ancient hylozoism idealism took the leadership in philosophy, and, in its effort to arrive at a clearer theoretical conception of the cosmic order, identified idea with reality.

Despite the ingenuity and tremendous efforts of Plato, Aristotle and their followers, and despite the considerable enlightenment that their theories have cast upon religion, philosophy and natural sciences, the essential point of human understanding and mis-

understanding has not yet been made clear. Ontologism and psychologism are still at variance. This subject matter will receive further attention in the discussion concerning the processive norm of discrimination. It is necessary, however, to make mention of this ontologico-psychological problem in this chapter, because the logical place of psychology is in Subjectivity.

We still have to consider the category of Subjectivity in regard to the natural form of the soul: According to the lawfulness of the cosmic order, nature contains the exclusive characters of instrumentality, illustration and utility, as clearly manifest in its mechanical energy, radiation and vibration. The real meaning and value of natural forces and forms, therefore, can be none other than symbolization of spiritual and superspiritual motives, thoughts and sentiments.

In no instance does nature, as such, show any other qualifications. We avail ourselves of mechanical laws, forces and natural materials for edifices and various mechanical structures. We express in the various constructions and artistic products not only effort, talent and skill, but also spiritual motives with respect to the intrinsic value of these products.

The general tendency of natural science to rule over nature is quite apparent, and clearly reveals the lawful subordination of nature to spiritual forces. If the contrary were true, we should observe forces of will, consciousness and feeling as effectuations of natural forces or phenomena. Such effectuations, however, do not exist. Natural energy, radiation and vibration do not rule over the self-conscious and self-sentient will. On the contrary, man rules these natural forces, proportionately, to be sure, to the capacity of his intellect and sentiment; this fact is apparent in our general contact with nature.

Referring to the human body, — we perceive it as a physical structure of bones and flesh in which a self-conscious and self-sentient will lives, and which this will controls and employs in its activities. We perceive that this natural form is only the external organ and illustration of the indwelling spiritual agent, with which the latter is lawfully connected in every temporal station of its immortal life.

In physiological investigations of the brain, heart, nervous system, eye and ear we find that the brain, as such, has no inherent capacity for thinking, that the pulsation of the heart does not

originate in its muscles, that the nerves produce no conscious feeling, that neither the eye sees nor the ear hears by reason of natural qualification. They are evidently physical organs indirectly controlled by the soul. Directly, however, they depend on the formative natural energy which lawfully adheres to every soul. With the exit of the soul and its lawfully adhering natural energy from the body its physical structure decays, for there is no longer energy to sustain its temporal life.

The tendency to physiological researches in connection with psychic phenomena is, indeed, worthy of appreciation; there is an inward desire in the thinking subject to understand the true relation of the soul to nature. But the solution of the psycho-physical problem cannot be found in the laboratory. Microscopes do not reveal the natural forces which are, nevertheless, present. They reveal only physical facts, which are nothing but phenomena effectuated by natural forces. Factual phenomena, however, must be logically coordinated in order to find their origin and the reason and aim of the underlying force which reveals them. Whether we scrutinize the origin, reason and aim of superspiritual, spiritual or natural facts, the logical process is precisely similar.

The only proof facts afford us is that they exist; their correlation and logical consistency relative to our life and to cosmic lawfulness require logical demonstration grounded on the cosmic order. This is, of course, a purely mental process, surpassing mere observation of facts in definitional importance and value.

Furthermore, whatever we see and feel by means of physical organs pertains exclusively to natural objects. We do not see mental or sentimental facts by means of physical organs. Yet it is the mental and sentimental facts which are objects of constant occupation in our thinking and feeling; they are far more constant than the vision and feeling of natural facts. The naturalist keeps the observation of natural facts in his consciousness, precisely as the psychologist the observations of psychic facts, or a judge the facts of right and wrong. Therein is not a natural but a strictly mental process.

The assertion of some naturalists that the soul does not exist without the body is true only in so far as the soul is unable to reveal itself to our sensuous observation without the natural organ of its existence. Accordingly, the soul appears to be non-existent. The incontestable fact of its lawful cosmic existence, however, clearly

contradicts the possibility of eliminating from consideration and concern the soul's essential life.

Nature, with its laws and phenomena, is the lawful concomitance of spirituality, and demonstrates its inherent instrumentality, illustration and utility in every occurrence of the soul's life. The lack of logical orientation as to this universally lawful fact accounts for many inconsistent views in idealistic and naturalistic theories.

The relation of the body to the soul cannot be logically conceived from exclusive observations of mere psycho-physical details. Interesting as these details are in their several relations, they, like all other details of life, are dependent upon the fundamental lawfulness of the cosmic order, in the light of which alone logical insight into this subject matter is attainable.

### *Finality*

The category of finality is that definitional form in consciousness which leads the thinking subject to the understanding of the purpose of all existent things.

In the logical order the category of absoluteness has the purpose of insisting on the viewing of life in the light of absolute truth. The category of objectivity has the purpose of presenting absolute lawfulness, viz., the lawful conditions according to which relative life is made possible, and by reason of which it receives purposeful justification. Obviously, justification without purpose has no sense. The category of causality has the purpose of operating on our consciousness in order that we may attain the vision of the supreme reality of life, as well as of its justification in the light of the objective cosmic order revealed in the superspiritual, spiritual and natural lawfulness and clearly demonstrating the absolute Determinator, God.

The category of relativity has the purpose of defining our dependence on absolute determinations. In a contrary case, relativity as such would have no logical substantiation. The category of subjectivity has the purpose of demonstrating the fact that, in all its doing, in all its thinking and in all its feeling, the soul is dependent on the superspiritual, spiritual and natural lawfulnesses, in order worthily and truthfully (logically) to fulfill its immortal destiny, which is the absolute purpose of its existence. The category of finality itself is dependent on causality, for aim without cause

is incomprehensible, and cause without aim cannot reveal definitional effectuation, which is its aim.

Ontologically, we are face to face with the superspiritual, spiritual and natural lawfulness. The essence of superspirituality has the aim of maintaining the laws of right and duty relative to spiritual beings, in order to enable them to pursue their immortal destiny, consisting of participation in, cooperation with and affirmation of divine determinations, — the reason and the glory of spiritual life. Individually and collectively, spiritual beings are constantly under the influence of the aim of this lawfulness — sensed and perceived in conscience — regardless of how alert or how inattentive the soul's conscience may be.

All educational efforts and endeavors have the aim of lifting humanity from the debasing and sinful propensities of conceit, greed, selfishness and sensuality — with all their destructive consequences — to a higher superspiritual standard, in order to evoke profound responsibility to God and His creatures, more self-control, more sense of mutuality and concord, and more desire for the elevation of the human character. It has been for these very reasons that the few great spirits and teachers of humanity, despite persecution and suffering, have devoted their lives to the sublime aim of uplifting mankind. All religious and ethical teachings, in spite of their relatively divergent formulations and frequently defective interpretations, have the purpose of educating souls to a worthier conduct of life, in order that they may attain a purer and a sublimer conscience in the present life and assurance of greater blessedness in the hereafter.

Psychologically, the absolute aim of the soul is to follow superspiritual laws. Although the soul's essence — the self-conscious and self-sentient will — is a lawful being, its lawfulness is, ontologically, dependent on and relative to the superspiritual lawfulness which is the principle of all lawfulnesses. Otherwise, the soul would possess the right to assume supreme lawfulness by virtue of its own relative essence. As a relative being, however, the soul is wholly unable to cause or to effect absolute lawfulness; it is only able to affirm and follow it.

In pondering on the soul's fundamental forces, viz., will, consciousness and feeling, we note that the will is essentially a purposeful force, and, because of this fact, relatively free to seek, to choose and to decide on those objects which it wants to attain.

Aim and freedom have strictly correlative significance. Without aim and purpose freedom is ineffectual and has no logical sense. Every act of the will has a more or less clear purpose. Purposefulness is the very life of the will-force, the principal manifestation of mental activity, while freedom is the processive way through which the will's purpose is effected.

All logical functions of consciousness, involving intellect and reason, depend on the decision of the will's purpose in respect to truth. Logic demands will to truth; without such will logical cognition is impossible. Consciousness is only the will's visual force, by virtue of which, in its search for knowledge, are perceived and conceived those objects which the will has chosen for its specific purpose. Every content and every compass of individual knowledge is traceable to the purposeful decision of the will. Nobody endeavors after knowledge against his will.

Intellect has, therefore, no motive-force in itself; its essential force consists in the discerning of objects as determined by the motive and aim of the will. Passive motives, of course, yield little knowledge, active motives more knowledge, while intensive motives yield considerable knowledge in all branches of intellectual endeavor. The purpose of consciousness is mental visualization of those objects in which the self-conscious will is interested and which it has chosen for understanding.

Visualization is a psychological function — the act of apprehending objects; whereas understanding is a logical function — the act of seeing the perceived object in connection with the reason and aim of its existence. Reason and aim constitute the effectual criterion of understanding. (This criterion will be subjected to a broader discussion in the chapter on the category of positivity.)

The aim of the force of feeling is to impart to the self-conscious and self-sentient will the joy of its life, — the joy of its purposeful and free participation in the universal cosmic order, the joy of cooperation with and affirmation of the superspiritual, spiritual and natural lawfulness, by virtue of which the soul realizes the love of its own existential worthiness and personal honor, the love of its power of faith in the divine order, on the understanding and recognition of which all its wisdom, reason and true intelligence depend.

The lawfulness of the cosmic order is obviously an absolute determination. As such, it is not only an object of contemplation,

but of real love as well. All that is determined is, to speak in psychological terms, volitional. And volitional acts — absolute or relative — affect not only our consciousness but also our feeling. The fact is that important acts make profounder impressions on our feeling than on our consciousness; they are conducive to joy or distress. If, then, ordinary good acts are contributive to our happiness, how infinitely more reason there is for the love of the absolute determinations of the cosmic order to which we owe our immortal life! Although humanity is far removed from such a sublime love, the reason for this love is incontestable.

In the natural order we note that purpose pervades all its laws, forces and expressions. The ontological import of nature consists of its instrumentality, illustration and utility. Its mechanical forces of energy, radiation and vibration supply sufficient proof thereof. In no instance does nature reveal other qualifications.

Yet, because of its essence of instrumentality, illustration and utility, nature stands in lawful relationship to spiritual beings, in order externally to manifest their providential station in the cosmic order, as well as their individual disposition relative to the superspiritual lawfulness, spiritual attainments and care of natural conditions.

Every spiritual being, from the highest type of man to the lowest animal creature, clearly reveals its providential status and spiritual content through nature. Through nature it reveals its spiritual disposition and attitude in respect to the superspiritual laws; it reveals, through the formal expressions of its body, its specific psychological aptitudes, specific strength or weakness as to voluntary purposes, degrees of intelligence or of ignorance and of sublime or depraved sentiments.

All natural forces and materials are used as instruments and illustrations of spiritual purposes, and the tendency to extend domination over such forces and materials is an inherent characteristic and necessity. Natural forces do not dominate the self-conscious and self-sentient will; they do not even dominate the body. All that natural forces are capable of supplying are natural elements for the formation of bodies and for the conditions of their natural existence.

The substance of nature, consisting of mechanical energy, radiation and vibration, is, indeed, a lawful existential form, clearly revealing absolute determination of service as instrumental, illus-

trative and useful factors for the purpose of educating souls. Therein consists the cosmic value of nature, and its fundamental significance and aim.

In the course of contemplating the lawful form of nature, we perceive that energy is invariably central, that radiation issues from this central energy as the process issues from the principle, and that its effectual end is vibration. In every unit of energy we perceive this logical picture, so to speak. Regardless of how tremendous or infinitesimal the content of energy may be, its manifestation is identical: it is a lawful manifestation and, as such purposeful. In all natural facts, forces and laws we search for the purpose of their phenomenality; that is the outstanding aim of investigations pertaining to nature.



## THE CATEGORIES OF THE LOGICAL EFFECT

THE law of the logical effect contains the categories of *definability*, *negativity* and *positivity*. These categories result from the correlation of the categories of the logical principle and the logical process, which contribute the definitional basis in accordance with which discrimination is effected by the thinking subject.

The *principal* categories of the law of the logical principle and of the logical process are *absoluteness* and *relativity*, which constitute the logical ground of categorical *definability*. No logical definition is possible without strict consideration of these principal categories. Is it absolute or relative? — this is the fundamental logical question.

The *processive* categories of the logical principle and of the logical process are *objectivity* and *subjectivity*. They are the categories through which not only contradistinction of contemplated objects is obtained, but also contradiction of the identity of the object and the subject. Categorical contradiction is denoted as *negativity*, which, as such, is the logical process of definability. Definitions are subject to negative scrutiny in order to attain positive predication.

The *effective* categories of the logical principle and of the logical process are *causality* and *finality*. Their definitional force pertains to the scrutiny of the reason and aim of existent things in order to attain positive cognizance thereof. *Positivity*, therefore, is the ultimate effective category of the logical order of defining. Were it not for this evident necessity all logical efforts would be ineffective.

In the following explanations of the categories of definability, negativity and positivity and their respective norms of discrimination, the problem concerning religion, philosophy and nature will be subjected to a more detailed investigation.

*Definibility*

Definibility, the principal category of the law of the logical effect, is that definitional form in consciousness by virtue of which absolute truth demands from the thinking subject declaration of his knowledge.

True, every statement is a subjective psychological act, but this very act is brought forth by the logical insistence of the category of definibility. Whether openly or secretly, the thinking subject is defining his standpoint or interest relative to the given object. Thus the urge to declare one's knowledge has its logical substantiation in the category of definibility, operating on subjective consciousness in order to elicit one's standpoint relative to truth.

To effectuate truthful knowledge in thinking, however, the absolute character of truth, or, logically, absoluteness, is necessary, in order to have definitional sanction and certainty therefor. Obviously, knowledge is relative. It depends on contemplated objects as well as on the psychological aptitudes and logical qualifications of each individual soul relative to specific objects. It is also clear that if truth is not absolute, all our thoughts and statements are incomprehensible fictions.

The definitional reality of the absoluteness of truth, of the relativity of mental cognition to truth, constitutes the principal norm of discrimination, without which it is impossible to arrive at any logical conclusion in fundamental investigations. Whether pertaining to the object, subject, cause or aim, the first logical question is, as already stated — Is it absolute or is it relative? Obviously, there are absolute and relative objects, absolute and relative factors as regards the subject, as well as absolute and relative causes and aims in existence.

In order to attain fundamental understanding, it is, accordingly, necessary to contemplate the cosmic order in the light of the principal norm of discrimination. As already stated, the cosmic order consists of superspiritual, spiritual and natural lawfulness, each of which reveals its absolute character — the character of specific absolute determination. Undetermined laws do not exist; their significance is determination. As such, absolute laws are the creative emanation of the Absolute or God and, therefore, the prototypes for relative determinations.

Scrutinizing the more or less logical concepts pertaining to God

in the domain of superspirituality or religion, we perceive that the unclearness and the many erroneous definitions in respect to God have their reason in the lack of strict attention to the principal norm of discrimination.

It is necessary to bear in mind that there is a clear demarcation between the Absolute and the relative; that, therefore, neither the Absolute contains relative qualifications nor the relative absolute attributes. In other words, induction of the relative into the Absolute, or the opposite, is logically inadmissible. The sole logical connection existing between the Absolute and the relative is that the latter invariably depends for its existence on the former.

Accordingly, terms denominating God as "Supreme Being" or "Divine Essence," because of their having too close a resemblance to the terms, "being" and "essence," are not quite as clear as "Superbeing" and "Superessence," which denote a stronger logical demarcation. This seemingly slight distinction in terms eliminates the pantheistic interpretations of some mystics and philosophers who, owing to an innate sentimental trend pertaining to the connection of creation with God, overlook the cardinal norm of discrimination. *Superbeing* is a clear contradistinction from the *being* as expressed in the cosmic order.

Since every contemplation of fundamental objects is conditioned by the laws of the logical principle, process and effect, the relative intellect distinguishes three forms in divine superentity, viz., *Divine Superessence* or God in Himself; *Divine Transcendence*, or the might of God revealed in His sacrificial creation; and *Divine Extramance*, or the might of God revealed in His holiest appearance.\*

In divine superessence are distinguishable the characters of absolute holiness, absolute truth and absolute love. These superessential characters of God are the absolute ground of religion, and more or less conspicuously shine throughout the life of relative spirituality and in nature.

Furthermore, superessential characters are the absolute mights of God in Himself and, as such, absolutely operative. It is this absolute operative might which brings forth the feeling and understanding of religion in the thinking subject. The definition of the superessential holiness, truth and love of God, on the one hand,

---

\* See the author's "God and the Cosmic Order."

and, on the other hand, the operation of these might upon spiritual beings, make the principal norm of discrimination quite apparent.

Logically, divine transcendence is the process of divine super-essence. Divine transcendence consists of the dominating, creating and operating mights of God. If these mights were not active, the existence of the cosmic order would be impossible. It is clear that the world is under continuous domination of an absolutely determined lawfulness, transcending all relative forces and capacities. It is obvious that the whole being is in a continuous creational state, — nothing is at an absolute standstill, — and yet it is far beyond our power to bring forth world-wide superspiritual, spiritual and natural life. It is also obvious that mutually operating mights and forces permeate the whole being, in which our individual cooperation is infinitesimally small.

Transcendence, therefore, though clearly conceivable, immeasurably surpasses our relative forces of domination, creativeness and operation. We clearly conceive the dominion of absolute lawfulness and are conscious of the creative stream consistent with this lawfulness, as well as of the mutual operation or influence of all extant things according to this lawfulness; but we have not the power of enacting absolute lawfulness or lawful operation in the cosmic order. Our power extends only to relative participation in, cooperation with and affirmation of the cosmic order, thus manifesting the clear distinction between the conceivable absolute transcendence and our relative forces.

The error in thinking that transcendence is antithetical to immanence has its reason in the misconception of the essential relation between these terms. Transcendence signifies the surpassing dominant, creative and operating might of God, revealed in the lawfulness of the cosmic order, as distinguished from His super-essential Superbeing; whereas the logical significance of immanence is that this transcendent might creatively indwells in the lawfulness of the cosmic order.

Logically, therefore, immanence is the process of the transcendent act of God, without which neither the cosmic order nor any creature in the cosmic order could subsist. The concept of immanence in any other sense is due to an inner feeling of an absolute influence upon us which misguided subjectivism often considers its own.

The ancient tradition of seeing God "face to face" has its

logical reason in divine extramanece, — the appearance of divine might, splendor and harmony.

Divine extramanece is the eternal source from which the substance of nature creationally emanates. In order to avoid a mechanical interpretation of the term "emanation," it is necessary to define nature in its creational sense, because the very lawfulness of its fundamental phenomenality logically excludes a mechanical origin. Only the functions of its lawful forces, relative to super-spiritual and natural factors, are clearly mechanical. But its origin derives from absolute determination in order to sustain the lawful forces of nature for instrumental, illustrative and useful ends in the cosmic order.

The psychological difficulty one is liable to encounter in the exclusive study of nature is lack of logical insight that cosmic laws are absolutely determined acts. As a result of constantly investigating mechanical causes and observing mechanical processes and phenomena in nature, as well as because of inattention to the principal norm of discrimination (absoluteness-relativity), one is inclined to consider nature as a mere mechanical process. The fact, however, that order in nature cannot reveal itself without determined absolute lawfulness clearly contradicts this assumption. As a matter of fact, no mechanism makes itself, but is made by intelligent determination.

The logical difficulty in the study of nature lies in the abstract treatment of this subject matter, i.e., in the illogical and empirically impossible disconnection from the manifest spiritual and super-spiritual elements of life. Unless this relationship is clearly ascertained, nature will forever remain an interminable problem.

In the spiritual or psychological creation the principal norm of discrimination leads us to the cognition of the absolute conditions of the soul's existence and of its relative life in these conditions. The immediate absolute condition of the soul's existence is its lawful essence — the self-conscious and self-sentient will. In the highest as well as in the lowest living creatures this essence is immutable.

This lawful spiritual essence, however, is not the property of the soul; it is the gift of the Absolute — the gift of life. Only that is the property of the soul which the soul itself creates by virtue of its given volitional, conscious and feeling forces. We, therefore, do not hold the soul responsible because of its spiritual essence, but for

the use and effectuations of its spiritual forces, for the decisions of the will and for the qualifications of attained knowledge and sentiments.

As an absolute creational production the self-conscious and self-sentient will must necessarily have an absolute superspiritual plan for the conduct of its activities, thoughts and sentiments. This plan of conduct the soul is capable of perceiving in its personal conscience, — the mirror of its intrinsic attitude toward the superspiritual laws of worthiness, truthfulness and beneficent mutuality.

Logically, these laws are the transcendent reflexes of God's holiness, truth and love, and constitute, therefore, the absolute criterion of conduct. They are the cosmic foundation of religion, the supreme rules for estimating the soul's character, and, so, the indispensable conditions of its very life.

Psychologically, the will's essential force consists in acquiring. If there were no superspiritual laws for guidance and control of the will, the last vestige of human order, dangerously weak as it is now, would be wholly destroyed. Then all souls would sink into the abyss of the animal world, where ruthless acquisition becomes the habit of life. The necessity of the soul's dependence on and relation to the absolute superspiritual laws evidences itself in all courses of spiritual life.

The soul's relation to nature has a two-fold aspect, — the absolute and the relative. The absolute condition of the soul in nature consists in the fact that its life is intrinsically connected with the fundamental natural lawfulness, in order that it may, by means of this lawfulness, externally effectuate its actions, thoughts and sentiments.

On the other hand, the relative condition of nature to spiritual life consists in the fact that the soul, correspondingly with its station in the cosmic order, has the power to control, to manage and to avail itself of these lawful natural forces and things which immediately surround its existence. We shall see this contradistinction more clearly in the examination of the absolute and relative manifestations of the natural substance.

Natural substance consists of energy, radiation and vibration, which are the immutable and obvious manifestations thereof. Wherever a nucleus of natural energy is perceivable, there likewise is radiation and vibration. This is the absolute type of all natural

forces; they radiate from their particular centre of energy and result in vibration.

This fundamental structure of the essence of nature leads us to the logical inference that there exists a central universal energy which, by reason of its formative essence, contains all forces necessary for the creation and existence of the natural world. Its immutable function clearly shows absolute determination, having its origin in the creative might of divine extramanece.

This is the extent of absoluteness in nature, and all that derives therefrom is relative to this absolute formative force. Diffusion of nature is caused by radiation of energy and ether by its vibration; they are the results of the natural substance in its principal form of energy and are, therefore, relative thereto.

In diffusive radiation of the natural energy we perceive an intensive movement upon which time-measure is based; and in the concomitant ethereal vibration we perceive spacial extension, upon which spacial measure is grounded. Thus space is relative not only to time but chiefly to the universal function of the natural substance, its energy, radiation and vibration. Accordingly, neither time nor space is absolute.

Ethereal vibration, being the effect of diffusive radiation of the natural energy, contains the universal volume of atomic and electronic forces which are the constituents of the phenomenal material of nature, or matter. Being a mere natural effectuation, matter is subjected to constant mutability; its existence is relative to the ever-moving forces of radiation and vibration.

Thus the inorganic qualities of matter depend on the degree of the radiating energy; the greater the energy the finer are the qualities, and the weaker the energy the coarser they must be. The organic forms of matter (bodies and plants), however, reveal, in the flow of the radiating energy and by means of inorganic qualities, systematic structures, clearly indicating determinative, intelligent and sentimental factors.

These factors are, however, by no means absolute, for there is nothing absolute in any organic structure, be it a sun, body or plant. The sole absolute force underlying all temporary organic forms is the formative radiating and vibrating energy of nature. And since it is obvious that from the Absolute comes only that which is, as such, immutable, viz., the soul and the natural substance, the popular belief that God — Himself and directly — created all things

visible is, logically, inadmissible. Such a belief clearly leads to endless contradictions and misrepresentations of religious principles.

The above discussions pertaining to the principal norm of discrimination give us a fair insight into the logical necessity of distinguishing between the absolute and relative manifestations in the cosmic order. Without strict heedfulness of this norm the scrutiny of universal objects would be deprived of logical foundation. This norm will receive further attention in the investigation of the following norms of discrimination.

### *Negativity*

The category of negativity is that definitional form in consciousness by virtue of which what is untrue in concepts or statements is denied. Negation has no other objective. Logically, therefore, it is the processive category of the law of the logical effect. Its importance consists in the ascertainment of truth through logical contradiction.

Psychologically, contradiction is an act of judgment; so that anybody can contradict any statement, but whether the contradiction is logical, i.e., consistent with the cosmic order, is an altogether different matter.

In no state does the thinking subject realize his dependence so tangibly as in relation to surrounding objects. Categorically, therefore, objectivity-subjectivity is that norm of discrimination by virtue of which the antithesis between the object and the subject becomes clear and their correlation understandable. Objectivity is the category through which the cosmic order becomes conceivable; whereas subjectivity is the category through which the thinking subject is conscious of his dependence on the cosmic order. Dependence and relation are correlative terms, the former being determinative and the latter ideational.

The thinking subject is clearly conscious of the fact that he has not created the cosmic order, and that in every function of his spiritual life he invariably comes in contact with objects in the cosmic order. Were it not for this obvious fact, spiritual life would be impossible; it would have no object to strive after, to perceive, contemplate and to enjoy.

Facing the universal cosmic order with open consciousness, the thinking subject clearly sees that he is an infinitesimally small factor



in the lawful harmony of the world, and, though his participation in this harmony is quite evident, it seems to be insignificant. Yet participation in, cooperation with and affirmation of the cosmic order is incontestable; it is the root and branch of life. In the following discussions we shall endeavor to explain the absoluteness of the objective cosmic order and our subjective relation thereto so as to show the logical contrast between the objective and subjective factors of life.

In the superspiritual sphere we perceive the universal lawfulness for spiritual conduct. Regardless of how variously the formulation and observance of this lawfulness manifests itself in individual souls or groups of souls, the fact of its objective existence is quite apparent. Notwithstanding anthropomorphic forms the revelation of the superspiritual element of life contained in religious and ethical teachings is universal.

If it were true that religion is a product of human thoughts, we should be logically constrained to attribute creative power to mere thinking and thus accept the extreme idealistic view that everything in us and around us is only the result of human thoughts. As a consequence, the reality of the cosmic order as well as the reality of our existence would have to be denied.

The reason for this extreme idealistic view is ascribable to oversight of the processive norm of discrimination (objectivity-subjectivity), which clearly indicates that reality has a strictly objective and ideality a strictly subjective character. Ideas are nothing but psychological productions. They are forms of consciousness relative to objects and, as such, may be logical or illogical — depending on the scope of philosophical knowledge and capacity for logical discrimination of the individual thinker. The term idealism, intended to denote superspiritual lawfulness, is an inconcrete metaphor.

Strictly connected with the superspiritual lawfulness of conduct is the lawful evaluation of objects, the axiological element inherent in all existence, which in itself is neither spiritual nor natural but essentially superspiritual. We do not pass judgment on worthy or unworthy characteristics of men, or make appraisal of natural things, *by reason* of our will, consciousness or feeling, but *by means* of these spiritual forces according to the individual sense and consciousness of the standards of value. A psychological criterion of values is, logically, inadmissible.

It follows that evaluation of spiritual actions as well as of natural

things is founded upon an objective superspiritual lawfulness, by virtue of which realities are axiologically recognized; whereas the psychological process of the recognition of values is a strictly subjective function. Lack of discrimination between objective values in the cosmic order and subjective recognition of values is bound to cause considerable perplexity in efforts at logical cognition.

In the cosmic order the soul obviously belongs to the spiritual sphere. The soul's lawful essence — the self-conscious and self-sentient will — contains neither superspiritual nor natural lawfulness in itself, but is inseparably connected with and intrinsically subjected to both. Otherwise, the soul would be the creator of values, which is contrary to obvious facts. It can only participate in, cooperate with and affirm values.

Realization of the superspiritual element of life is ceaselessly the outstanding object of our deeds, thoughts and sentiments. In the endeavor after objects we are invariably confronted with the superspiritual elements of the right and the wrong,— the eternal question of conscience. The right as such, however, has superspiritual substantiation in the cosmic lawfulness, in order to maintain unchallengeable authority and condemn and combat extant wrongs and evils in life. In a contrary case every soul would be entitled to assume absolute authority. Authority, however, has no psychological foundation; it is only psychologically effectuated by the will to superspiritual order.

Superspiritual order can subsist only on the absolute determination of God, which, as such, is the eternal prototype of relative determinations. By virtue of this order are revealed the supreme mights or characters of the holiness, truth and love of God. This cosmic revelation is the objective ground of religion and the eternal principle of worthy life. Denial of the objectivity of these absolute mights would logically lead to constant strife and final self-destruction.

Holiness is the glorifying might in the cosmic order. It is the supreme lawful object of the will and of its highest spiritual attainment, commanding worship of all worthy acts and facts. By reason of this reality in the cosmic order unholy deeds are condemnable.

Truth is the definitional might in the cosmic order. It is the supreme lawful object of subjective consciousness, reason and intellect. Without this objective definitional might consciousness, reason and intellect would be without sense and value. Obviously, denial

of truth as such is self-contradictory. It is impossible to deny the objective might of truth, for subjective denial must be founded upon it in order to have logical validity. One can deny only relative psychological or natural facts by virtue of logical demonstration. If truth were only to appear *as if* it were truth, no one would be conscience-bound to respect it.

Love is the blessing might in the cosmic order. Its essence consists in sacrificial beatification, the giving might of glory and truth, without which neither spiritual nor natural life would have existential justification.

It is clear that these mights are essentially objective and logical, the might of holiness being the absolute principle, the might of truth the absolute process and the might of love the absolute effect of superspiritual lawfulness. The fact that we use such expressions as holy truth and holy love, but not true and lovable holiness or lovable truth shows that holiness is the supreme might of sanction.

In logical contraposition to the superspiritual mights stands the soul, essentially subjected to the absolute lawfulness of the objective cosmic order. Its lawful essence, the self-conscious and self-sentient will, is the spiritual nucleus of the soul's life.

The projection of the soul's self-consciousness toward objects constitutes the force of its consciousness, by virtue of which it is enabled to perceive and understand the world; and the projection of its self-sentiency toward objects constitutes the force of its feeling, by virtue of which it is enabled to sense and to desire surrounding objects.

Will is the central force of the soul. It is the determinative force, comprising seeking, choosing and deciding. In the activity of seeking, choosing and deciding, however, the will employs both the forces of consciousness and feeling — the only lawful forces it possesses for the effectuation of its decisions.\*

The self-conscious and self-sentient will is, therefore, psychologically, a free agent: it is able to seek, to choose and to decide on any object it wants to attain. Ontologically, however, it is subjected to the cosmic order,—first, to the absolute superspiritual lawfulness, which it must follow in order to maintain the worthiness of its life; and, secondly, to the natural lawfulness by virtue of which the providential existence of the soul is conditioned.

---

\* See the author's "Psychology in Relation to the Cosmic Order."

Since the self-conscious and self-sentient will has not the power to create superspiritual and natural laws, though it has the power to participate in, to cooperate with and to affirm these cosmic laws in its own life, it follows that the real reason for the will is participation in the absolute might of holiness which vouchsafes its worthiness, that the real reason for the consciousness is cooperation with the absolute might of truth which vouchsafes veracity, and that the real reason for feeling is affirmation of the absolute might of love which vouchsafes beatitude.

These are the logical reasons for the soul's subjectivity in the cosmic order, clearly contra-distinguished from the objective lawfulness of the cosmic order as such. Complete axiological explanation of the objective-subjective situation of our life belongs to the presentation of superspiritual lawfulness and to the psychological relation to this lawfulness, which is the subject of religion.\*

In order to attain right insight into the relation of the soul to the objective world, the soul's essential forces must constantly be borne in mind. Will, consciousness and feeling tend to existent realities; they are unable to tend toward that which does not exist. The will endeavors after real possession, its consciousness after true knowledge, and its feeling after enjoyment of both knowledge and possession. The soul consists only of the spiritual forces of will, consciousness and feeling; this is the analytical definition of its lawful spiritual nucleus,—the self-conscious and self-sentient will.

As a lawful factor in the cosmic order, and by reason of the soul's relativity and subjectivity to superspiritual and natural laws, the will unfolds its motive-force through consciousness and feeling with respect to these laws and their endless manifestations.

Being in a state of logical infancy, the human soul seeks for the solution of the problem of its life either predominantly through the force of consciousness or predominantly through the force of feeling. It is in the outstanding emphasis of these forces of consciousness and feeling that the idealistic and sensualistic tendencies in philosophy respectively have their origin. These tendencies, however, lacking logical definition of the soul and of its logical relation to the cosmic order, are unable to bring forth a clear solution of the essential problem.

True, ideas are reflexes of objects in consciousness, but, to attain

---

\* See the author's "Psychology in Relation to the Cosmic Order."

the logical idea of the cosmic order, the whole operation of its lawfulness must be profoundly sensed, contemplated and experienced in life, in order to realize the concrete presentation of its reality.

Logic is the lawful reflex of the order of truth in consciousness and, therefore, the sole foundation upon which reason and intellect operate. Lack of earnest interest in truth is the reason that logic appears so difficult and abstract to the human mind. The difficulty, therefore, lies in the subjective attitude to the truth, which must be sought, worshipped and followed.

If a man be predominantly interested in pursuit of natural objects or of material things, he will be unable to attain logical insight into superspiritual and spiritual elements in the cosmic order; for, if there be no interest, there can likewise be no experience; and, without experience as to the given object, knowledge of it is bound to be superficial and fundamentally irrelevant.

There exist no mechanical rules for logical thinking. Thinking as such is a psychologically free definitional process. To be strictly logical the thinking subject must constantly visualize the objective reality of the cosmic order, which reflects itself definitionally in the logical principle, process and effect, and in their universal definitional unfoldments.

We have the syllogistic form of argumentation without, however, being aware of the fact that this form is based on the logical principle, process and effect: the major premise being the principle, the minor premise the process and the conclusion the definitional effect. Important as this formula is, however, for beginners in the study of logic and in detailed discussions, it lacks the essential categorical requirement in the major premise,— the requirement of categorical discrimination between absoluteness and relativity, objectivity and subjectivity, and causality and finality, without which synthetical demonstration of the cosmic order and of our life in the cosmic order is impossible.

Furthermore, the analytical method pertains chiefly to the discovery of single facts. As soon, however, as the coordination of observed facts — in any sphere of knowledge — is sought in order to find the respective processes which have brought forth the specific facts or effects, the synthetical method comes into operation. Fact and effect are essentially identical. Every fact is effected by power or force. It is precisely the synthetical labor of finding the right processes of facts, and still more the finding of the right principles in the

particular processes, which, in every earnest scrutiny, cause great difficulty in superordinating, coordinating and subordinating thoughts.

Due to lack of logical training in his thinking, even the intelligent man, despite his efforts toward logical demonstration, has no firm foundation therefor. And yet, because of the operation of truth which he senses in consciousness, he is aware of the fact that the definitional might of truth is the foundation of logic and that, consequently, there is only one way of proof,— the logical demonstration.

As a rule, man, in the act of proving, depends on his casual anticipation, limited mental experience, unclear discrimination and vague imagination, which, owing to lack of logical training, are in most instances incoherent or superficial. Accordingly, he assumes the subjectivistic (psychologistic) standpoint as the criterion of judgment, permissible, perhaps, in relative details, but not in matters pertaining to fundamental principles. If, therefore, his judgment comes into direct conflict with other subjective judgments, and he perceives that he has no logical ground for the proof of his assertion, he becomes sceptical either as to the given object or his capacity for thinking.

Strictly speaking, man is sceptical in all fields of knowledge. He lives chiefly on sentimental intuitions, on traditions and on mental habits illuminated by few rays of logical light. Notwithstanding casual attempts to sustain the power of reason in his consciousness, in his profounder deliberations he inwardly distrusts this power because of failure clearly to understand the absolute lawfulness of the cosmic order.

The fear that logic destroys sentiments is utterly groundless. The fact is that the greater logical intelligence is, the more powerful sentiment becomes. The will invariably employs both consciousness and feeling in order to attain cognition and possession of the chosen object.

In the application of the discriminative norm of objectivity-subjectivity to nature, the following discussions are intended to show the fundamental relation of the body to the soul, a subject matter which writers thereon, owing to inattention to the absolute cosmic lawfulness, have not been able to treat with sufficient logical insight.

That the soul has nothing natural or physical in its essence is quite obvious. Will, consciousness and feeling are strictly spiritual

forces, which do not exist *in* nature (as a part thereof) but *beside* nature, having relative domination over things natural. The soul's body is nothing but an external organ, its significant expressions invariably depending on the self-conscious and self-sentient will — the spiritual agent. As soon as this agent leaves its natural organ, the body, the latter loses the reason for its vitality and disintegrates into the atomic forces out of which it has been formed.

The lawful connection between the soul and the body cannot be ascertained from the naturalistic viewpoint. Though psychophysical science has given us many valuable and interesting elucidations relative to this subject matter, its presentation of the relation between body and soul lacks the logical foundation of the cosmic order.

Apparently, all natural forms, organic or inorganic, consist of variant atomic forces resultant from the natural substance, viz., energy, radiation and vibration, which clearly reveal lawful mechanical action. Every nucleus of energy — from the immense centre of the natural world down to the groups of suns, planets and atoms — reveals the measure of its energy through its forces of radiation and vibration.

Inorganic forms reveal the general phenomenal material of nature or matter. Organic forms, however, reveal not only phenomenal material but also specific structures, clearly manifesting factors of instrumentality, illustration and utility, the obvious results of determination, intelligence and sentiment non-existent in inorganic nature.

The substance of nature, consisting of lawful mechanical energy, radiation and vibration, is, because of its lawful mechanical essence, incapable of forming organic structures — be they bodies or plants. By reason of their formative element the forces of nature furnish only mechanical means for organic formation.

Unaware of the lawful concomitance of nature with spirituality in the cosmic order, it is popularly believed that all natural forms are created either by God or by nature, neither of which is true or consistent with logical conceptions, the error deriving from oversight of the second norm of discrimination — the *objective* lawfulness and the *subjective* capacity in the cosmic order.

As shown in the explanation of the first norm of discrimination, the creative act of God in respect to superspiritual, spiritual and natural laws is absolute. These laws positively exclude relative

temporal acts such as natural forms are. The general attribution of relative creational acts to God is one of the chief errors in the field of religion, leading to interminable contradictions of divine absoluteness and predisposing to a purely naturalistic view of the world.

On the other hand, nature as such has no creative capacity; it is itself in a constant state of creation. Its inherent forces of energy, radiation and vibration have no psychic capacity and, therefore, cannot create organic forms, as is evidenced in all experiments with mechanical energy. Application of natural energy may enhance or disintegrate organic forms; it does not create them. Creation, absolute as well as relative, requires determination, planful thinking and sentimental purpose. Otherwise it would be senseless. And yet, there is an undeniable sense in organic forms to which attention of the thinking subject is constantly directed. He perceives factors of instrumentality and illustration in these forms and uses them for his needs and desires.

The solution of this problem can be found in the logical perspective that all organic forms are created by souls having force, intelligence and capacity for bringing about natural formations superior to our own. The degrees of intelligence and capacity relative to natural formations are quite apparent even in the limited state of our own life. This logical conception is indicated in traditional demonology, and thinking men will have no difficulty in understanding and freeing it of all vagueness unless they cling to the primitive idea that this earth, and the souls thereon, in their evident imperfections, are directly the creation of God.

The chief difficulty the naturalist meets in regard to this understanding lies in the fact of his insufficient conception of the substance of nature and of its logical rôle in the cosmic order. It must be borne in mind that natural substance, comprising the forces of mechanical energy, radiation and vibration, is essentially formative, and is, therefore, the principle of natural formation, as is clearly perceivable in experiments with the electro-magnetic force which is one of the constituents of this natural substance.

Furthermore, all research in natural sciences reveals the tendency to natural formation and transformation, clearly demonstrating that forces employed for this purpose are formative in their essence. Although human capacity for investigation in this direction is very limited, the tendency to control and manipulate natural forces and things is, nevertheless, obvious.



This fact proves the cosmic superiority of the spiritual over the natural element of life. That, likewise, the spiritual element is subjected to superspiritual lawfulness has been sufficiently explained in the preceding chapters. It follows that the natural substance is the logical concomitance of the spiritual substance, and that the spiritual substance is the logical concomitance of the superspiritual substance or cosmic lawfulness. In these logical and lawful conformities consists the real cosmic order.

The formative substance of nature, therefore, is the cosmic element by virtue of which all bodies and plants are constructed by those spiritual agents who have the power for such a task. It is true that man cannot see the actual performance of constructing organic forms from the natural substance. For such a task he is as yet too unprepared; yet one of his main activities is to construct out of inorganic elements buildings, machines, etc., and thus he learns the art of natural formation so essential for progress to better natural conditions of life. Formation out of organic and inorganic elements is the task of technical sciences to aesthetical and utilitarian ends.

In this discussion we are not concerned with physical, chemical or mathematical details pertaining to specific natural sciences, but with the logical connection of the body with the soul. By reason of the lawful concomitance of nature with spirituality, we perceive a lawful conformity of the forms of human and animal bodies with their souls, each of which externally reveals the particular psychic features of determination, consciousness and feeling. Assuredly, it requires psychological insight and sufficient axiological sense to form even an approximate estimation of the qualifications of living beings as expressed through and by their bodies; nevertheless, there is in general among men and women apprehension of the worthiness or unworthiness of dispositions in the formal expressions of bodies.

The question now arises, — how can the body in its connection and conformity with the soul be understood? The logical answer to this question results from the evidence that living bodies conform with the general spiritual tendency of souls and groups of souls, in order externally to express the superspiritual attitude of those souls. All souls, from the highest to the lowest, have natural forces and forms differing in power, in beauty or in ugliness,

and corresponding with their spiritual elevation or debasement, actually observable in our own life.

By reason of the fact that nature, as the external element of life, is the lawful concomitant of spirituality, each soul is conjoined with that degree and outline of formative radiation and vibration which constitutes the adequate natural principle for the formation of its body. Thus the relative influence of the mind upon the body, manifest particularly in facial expressions, has its reason in this lawful connection.

The evolutionary theorists have given us much accurate data relating to the coincidences and differences between corporeal bodies; but they have explained neither the spiritual nor the natural reason for the coincidences and differences. We may, in this connection, omit the spiritual reason for corporeal transformation, for as yet natural scientists have not approached this important subject with open minds. But the natural reason for the transformation of bodily forms is a question that calls for an answer from the natural sciences. Reason will not permit of any fatalistic transformation of species; for every such transformation requires a specific increase or decrease of natural energy and of its formative radiation and vibration, in order to bring about a physical change of bodies. A contrary opinion is inconsistent even with physical laws.

The essential point in this norm of discrimination (objectivity-subjectivity) is the antithesis of ontology and psychology. The distinguishing fact between the object and the subject is that, whereas the cosmic order, revealed in the superspiritual, spiritual and natural lawfulness, is objectively real, and, consequently, the soul, as the processive factor in the cosmic order, is also objectively real, the application of the soul's forces to the cosmic order is strictly subjective.

The soul cannot will, be conscious of or feel anything that does not exist in the cosmic order, and, therefore, while its essence is a part of the cosmic order, in the unfoldment of its spiritual forces it is lawfully subjected to this order. Were it not for this fact the soul, because of its forces of determination, consciousness and feeling, would be capable of creating worlds to suit its fancy; something which it can, indeed, do ideationally, but not really. All its ideational imaginings are borrowings from cosmic manifestations. Capital defects in the current presentations of psychology are largely responsible for the misunderstanding of this important problem.

*Positivity*

The category of positivity is that form in consciousness by virtue of which the thinking subject arrives at certainty in judgment. It is the last category in the law of the logical effect, as well as the last in the correlative order of causality and finality. Defining avails itself of negating means in order to arrive at positive judgments, and the scrutiny of cause and aim likewise leads to positive judgments.

Indeed, the whole order of categories leads to and effectuates itself in positivity — otherwise, psychologically, in positive judgment, which is the end of logical thinking. Without this end thinking would be futile; it would have no rational force. Yet truth is as positive as the cosmic order is real; it is the definitional essence of the cosmic order and the absolute ground of logical and positive cognition.

Before entering into discussion of the specific definitional function of the category of positivity, let us survey the order of categories according to logical laws in order to attain clear insight into their definitional importance.

As already stated, there are three logical laws founded on the universal lawfulness of the cosmic order, viz., the law of the logical principle, the law of the logical process and the law of the logical effect. All that exists has its beginning or principle, its course or process and its force of effectuation or effect.

In the cosmic order we recognize the lawfulness of superspirituality as the existential principle, the lawfulness of spirituality as the existential process, and the lawfulness of nature as the existential effect.

In superspirituality, the lawful element of religion, we perceive holiness as the principle, truth as the process, and love as the sacrificial effect of worthy life.

In spirituality, the lawful element of the soul, we perceive that the force of the will is the principle, the force of consciousness the process, and the force of feeling the effect of the soul's life.

In nature, the lawful element of external phenomenality, we observe mechanical energy as the principle, radiation as the process, and vibration as the effect in all natural manifestations.

Comparison of the logical features in the superspiritual, spiritual and natural orders results in a vital and striking analogy: The

principle in each order reveals the active element, viz., in superspirituality, holiness, in spirituality, will, and in nature, mechanical energy. The process in each order reveals the illuminating element, viz., in superspirituality, truth, in spirituality, consciousness, and in nature, radiation. The effect in each order reveals the stabilizing element, — in superspirituality, sacrificial love, in spirituality, the force of feeling, and in nature, vibration.

Through contemplation of the logical coherence and adequacy of the universal laws and forces the thinking subject is enabled to attain real insight into the harmony of the cosmic order. It is through the perspective of this lawful harmony that the true and positive view of universal life is attainable.

Without this objective foundation of logic our thinking is bound to vary according to each particular subjective view and compass of knowledge, resulting in no logical understanding of our existence. Mere thinking — no matter how extensive — does not create logic; it only perceives order in the lawful coherence of cosmic objects; and it is the cognition of this lawful coherence which furnishes the ground for logical understanding.

The vision of the cosmic order, however, imparts only insight into the logical lawfulness of the principle, process and effect of existence; it does not immediately reveal the specific categories contained in each logical law. It is, therefore, necessary to investigate the manner in which these logical laws apply to our cognitive faculties, viz., perception, conception and the complex of ideas, — the three psychological forms of cognition.

It is necessary to bear in mind that the intrinsic task of logic is to impart the definitional norms by means of which the consistence of subjective cognition with objective reality is ascertainable. Were it not for this definitional exigency neither logic nor thinking would have any sense. Truth is definitionally formal and demands compliance and cooperation with its norms of discernment for truthful thinking. Otherwise, subjective statements could not have real validity.

The law of the logical principle, therefore, must contain those categories which constitute the formal foundation for thinking. Absoluteness, objectivity and causality, as already stated, are the paramount categories. If truth were not formally absolute, if it could not reveal or objectivate its lawfulness in the cosmic order, and, therefore, cause definitional operation on subjective thinking,

the term "truth" would not exist in our consciousness. Then, having no lawful and positive definitional authority, truth and falsehood would be identical. It is apparent, also, that the thinking subject has no authority over truth; he can only attest its definitional might.

The law of the logical process stands in strict relationship to the law of the logical principle. As a consequence, its categories are strictly related to the categories of the logical principle. Thus relativity depends for its definitional function on absoluteness, subjectivity on objectivity and finality on causality. On this definitional relationship of the processive to the principal categories are founded the fundamental contradistinctions or logical norms of discrimination.

Subjective effectuation of these norms of discrimination proceeds according to the categories of the law of the logical effect, viz., definibility, negativity and positivity. Definibility is the principal category in the law of the logical effect because it results from the coordinated categories of absoluteness and relativity, the principal ground of definition, without which the definitional functions of all the other categories would have no logical foundation. The prime question in logical thinking is, — Is it absolute or relative? If this principal norm of discrimination is not heeded, confusion in the apprehension of objects, subjects, causes and aims is bound to result.

The second fundamental question in logical thinking is, — Is it objective or subjective? The errors committed in thinking in connection with this norm of discrimination are due mainly to lack of attention to the first norm of discrimination, — absoluteness-relativity. It is impossible to attain logical insight into objects unless their absolute lawfulness is strictly discriminated from their relative manifestations, as, for instance, in inquiry into the subjective soul without discriminating its existential and immutable lawfulness — the self-conscious and self-sentient will — from the relative manifestations and effectuations of its determination, intellect and sentiment.

The third and final fundamental question in logical thinking is, — What is the cause and aim of life? Though the thinking subject may have a tolerable understanding of the absolute and relative as well as of the objective and subjective, he will be unable to realize the importance of these logical discriminations unless he ascertains them in the cause and aim of life. The answer to this crucial ques-

tion is to be found through the last or effective norm of discrimination — the subject matter before us.

Logical orientation is grounded on the cosmic order, the real prototype of logical cognition. Manifestly, there are three fundamental elements of life, — the axiological element or substance of superspirituality, the spiritual element or substance of psychic life, and the natural element or substance of external phenomenality. In every movement of life constant contact with these substances is apparent; we live by virtue of their existence and we exist by virtue of participating in them. Supposedly other substances are non-existent and, therefore, unknown.

The term, substance, however, is a purely ideational term for something on which the cosmic order stands. In reality, it stands on the absolute lawfulness, clearly distinguishable in its superspiritual, spiritual and natural character.

Manifestly, laws are acts of determination. Otherwise, laws as such would have no real significance and, consequently, would be incomprehensible. The fact, however, is that laws are the subsisting elements of all superspiritual, spiritual and natural manifestations. Were it not for this cosmic reality nothing could be logically conceived. It follows that the fundamental lawfulness of the cosmic order — upon which all relative laws depend for their sanction — clearly demonstrates the superexistence of the absolute and almighty Lawgiver, God.

Let us now scrutinize the fundamental superspiritual, spiritual and natural laws of the cosmic order according to the last norm of discrimination — causality-finality — to attain positive insight into their universally operating might and the reason for our existence.

The cause of superspiritual laws, creatively emanating from the absolute determination of God, reflects and reveals His superessential characters of holiness, truth and love as the archetypes for worthy life and the eternal foundation of the cosmic order. Without this absolute foundation, relative life in any respect would be preposterous and, indeed, impossible.

Superspiritual laws are the principal and highest creative acts, the sacrificial emanation of divine attributes and the eternal bond between God and the soul. The reason for the creation of souls is, indeed, this eternal bond — the universal source of religion. The supreme cause of our existence, therefore, is the superspiritual laws,

called "commandments of God," "spirit of God" and "unwritten laws."

The character of absolute holiness reveals divine determination; the character of absolute truth divine illumination; and the character of absolute love divine beatitude. These revelations are the inherent causes of relative spiritual life, as we shall see in the discussion pertaining to the cause and aim of spiritual beings.

Cause is the ideational term for the beginning of action in general, and, because of it, a category, denoting that someone or something has started a movement. Determinately, therefore, each movement must be discriminated from the mover, the causator of the movement. The reason for the movement, however, manifests itself in its aim, the categorical process of the cause. Thus each direction of the movement indicates the aim of the cause. Cause and aim are inseparably and logically as interrelated as are absolute-ness-relativity and objectivity-subjectivity. Although each particular category may impart a disconnected idea of its definitional function in our consciousness, we shall, nevertheless, be unable logically to ascertain the cosmic order and our relation thereto without understanding the harmonious function of all categories and their resultant norms of discrimination.

The aim of superspiritual laws is the holy guidance of souls for the sake of their participation in, cooperation with and affirmation of God, the Creator and Absolute Cause or Originator of lawful life. All causes tend toward revelation of their aims, and all aims reveal their particular causes or principles. Neither is comprehensible without the other. Man may know many existent causes, yet, if he does not know their aim, his knowledge has neither sense nor value. It is precisely in the aim, the process of the cause, that its operating power and value are revealed and positively recognized.

HOLINESS, the determining might of God, reveals in consciousness, relative to our superspiritual attitude or conscience, three definite laws, — humility, fortitude and gratitude to God. In the fulfillment of these laws consists the fundamental virtue of the soul. All other virtues are derived therefrom, according to their logical and psychological order. Manifestly, without dependence on these superspiritual laws, our life would be exposed to the danger of self-destruction. In all personal contacts man seeks for and desires faith, devotion and gratitude, and is more or less conscious that they

are the foundation of true worthiness and the real vouchsafement of social order.

If the soul is concerned about superspiritual elements in relative conditions, with how much more reason it ought to be concerned with respect to the absolute conditions of its life — the concrete indissoluble bond with God! This is clear logic.

Fortitude is the superspiritual law commanding unreserved application of the will, consciousness and feeling to the fulfillment of participation in the divine order. Divine order is the reflex of Divine Life and, as such, the archetype of ineffable sublimity, while fortitude is the determining virtue of the soul to cooperate with this sublimity. Quite evidently, great superspiritual achievements demand great courage of will, and, while only few remarkable examples of fortitude are recorded in the history of humanity, admiration thereof is conspicuous in all truly noble souls. In the light of cause and aim divine almightiness operates causatively to the end that the soul may cooperate therewith.

Blessedness is the superspiritual law by virtue of which the beatifying state of the soul, permeated with humility and fortitude, is effected. Objectively, it is the resultant law of humility and fortitude.

TRUTH, the illuminating might of God, likewise reveals in consciousness, relative to our superspiritual attitude or conscience, three definite laws, — vision in divine light, wisdom and simplicity.

Vision in divine light, called contemplation, is the superspiritual law for the cognition of divine transcendence, as expressed in the reality of the cosmic order. Logical cognition is impossible without clear concept of the cosmic order, because this existent order constitutes the definitional ground of logical vision.

In the contemplation of the transcendent cosmic order the lawfulness of superspirituality, spirituality and nature are clearly discernible, — superspiritual lawfulness being the fundamental or principal order, spiritual lawfulness the concomitant or processive order, and natural lawfulness the external or effective order of life. The logical analogy of these lawfulnesses is perceivable in all our experience. First comes the true honor of the soul, second, its mental capacity, and, last, its natural equipment.

It follows that in all cognitive acts these lawfulnesses must constantly be borne in mind, in order that we may have the real ground for defining, and that we may be enabled to arrive at logical under-



standing. Omission or oversight of this definitional basis is bound to lead to interminable ideational perplexities, as is apparent in the various systems of religion, philosophy and natural sciences.

Wisdom is the superspiritual law which ordains that subjective thinking be conformable to the supreme principles of life, — the principles of holiness, truth and love, — as relatively reflected in the highest standards of profoundly religious spirits.

The definitional force of the soul, or thinking, is intrinsically connected with its will and feeling, in order to show the clear way in which both ought to effect their specific forces in conformity with the superspiritual laws. Objectively, therefore, wisdom is the superspiritual law and cause of logical deliberation, aiming to implant the virtuousness of true determinations, thoughts and sentiments, that the fulfillment of our superspiritual destiny — the participation in, cooperation with and affirmation of divine life — may be attained.

All other views pertaining to our destiny are devoid of logical substantiation and contrary to the lawfulness of the cosmic order. They are untrue and unwise and responsible for the obstacles experienced in the progress of human education and elevation.

Simplicity is the superspiritual law which commands that, in all expressions of spiritual life, sincerity, truthfulness and modesty be exercised. The reason for this law lies in the necessity for effectuating truth in thought and conduct.

The soul is not the owner of the cosmic order, but an infinitesimally small participator in that order, and its whole life depends thereon. In all its acts, thoughts and sentiments, therefore, it is lawfully bound to express itself accordingly, that the truth of its own life be revealed.

Insincerity is determined falsehood, untruthfulness definitional falsehood and immodesty expressive falsehood. The superspiritual sense of every undepraved soul is clearly aware of this fact. Simplicity, therefore, is the effective law and effective cause of truth to the end of realizing the virtuousness of sincerity, truthfulness and modesty in the soul.

LOVE, the attracting might of God, reveals in consciousness also, relative to our superspiritual attitude or conscience, three definite laws, viz., sacrifice, justice and goodness.

Logically, the lawful spirit of sacrifice is the transcendent effect

of the superessential might of the holiness and truth of God. An unholy and untrue spirit does not perform sacrificial acts.

The whole cosmic order, with all its spheres and innumerable gradations of life, of which our visible world constitutes only a tiny speck in creation, is the great sacrificial act of God. As an absolute act it has neither beginning nor end.

It is not so much the fact of the existence of the cosmic order as the reason for its existence which attracts the thinking and truth-loving soul. The dominant question of truth is not the perceivable fact of existence, but the comprehensible reason and cause thereof.

The fact that each individual existence is the dearest object of every soul clearly shows the sacrificial reason and cause of life. No other cause is capable of bringing forth intense attachment to life. In this absolute cause is involved the intrinsic sacrificial value of life, from which the profound consciousness and sense of spiritual honor and the love of this honor arise. Hence the practical maxim: What is sacrificial is honorable and that which opposes the sacrificial tendency or spirit is dishonorable.

Sacrifice, therefore, is the principle of holy and true love, and all that is contrary to this principle is neither holy nor true, the evidence of which is constantly experienced in the contact with all beings. The whole value of life depends upon the sacrificial capacity of each soul, and it is chiefly according to this capacity that its future station in the cosmic order is determined.

Justice is the emanation or, logically, the process, of the sacrificial principle of love, and, as such, the lawful guardian of sacrificial values. In the light of cosmic principles life is the creational gift of God, as is clearly revealed through the absolute superspiritual, spiritual and natural lawfulness extant in the cosmic order.

Were it not for this manifest truth neither concept of nor sentiment for justice could arise in our consciousness and our feeling. Relative spiritual forces, i.e., will, consciousness and feeling, are fundamentally incapable of creating superspiritual laws; they are capable only of perceiving and conceiving their operation.

Psychologically free, the soul may either affirm or deny these laws in its thinking and feeling, but it cannot oppose them in its deeds without incurring censure, opposition and suffering. Despite the low state of the human conscience and prevailing unrighteousness in human relationships, justice asserts and reasserts its might

as the guardian of superspiritual values and, sooner or later, causes the execution of its inexorable sentence.

The soul is conscience-bound to cooperate with the sacrificial law of God in order to justify and to enjoy its existence. Cooperation with these laws in our present life is, indeed, very weak because of the low state of the sacrificial spirit in humanity. Nevertheless, it is in the cooperation with divine lawfulness that justice exerts its might and proves that values obtained through sacrificial motives are just values, and that those obtained regardless of righteous interest in others are unjust values. Legal enactments are only faint reflexes of the truth of justice, with little concern as to its universal operation and the rôle it plays in the immortal courses of each individual life.

The effectual cause of justice, therefore, is sacrificial love, of which it is the lawful guardian. And the aim of justice is to command benevolent acts and to forbid and punish malevolent deeds.

Goodness, the logical effect of love and justice, is the superspiritual law which demands that, in all its deeds, thoughts and sentiments the soul act benevolently in order to manifest its intrinsic worthiness, righteous thinking and sacrificial feeling.

Kindness, mutuality and nobility of heart are benevolent in their essence, and are the effectual expressions of the superspiritual tendency of the soul. They reveal the true spirit of religion, the most practical object of the intellect and the aim of holy aspirations.

Deficiency in these vital superspiritual expressions tends to repress sacrificial sensibility, obstruct performance of justice, and, as a consequence, to stamp the soul with selfishness, — the general indictment and shame of the human character.

Effectually, therefore, the individual achievement of benevolent deeds, thoughts and sentiments is the logical, rational and crucial test of personal worthiness and the cosmic value of each soul.

In the above concise presentation are laid down the logical elements of religion, involving our life with respect to the superspiritual lawfulness in the cosmic order. The knowledge of these elements is the principal task of every earnest religious teacher, for without this knowledge he will be unable rationally to explain the absolute necessity of faith in God, the immortality of the soul and the sacrificial reason of divine creation.

He may ever so strongly appeal to our inborn religious sense, furnish remarkable illustrations of religious life and justly demand

faith in and worship of God, as well as obedience to God's commandments; yet if he is unable to support his high mission by the power of logical reasoning, — the highest capacity of the God-given consciousness for truth, — his efforts will be only partially successful, and, as often happens, evoke criticism and antagonism.

Religious zeal that results in hate, persecution and murder is obviously against the laws of God and the clear conscience of men. Aside from unstilled horror, such misguided eagerness shows how deeply the evil anthropomorphic passions intervene in the sublimest aspirations and endeavors of the human soul. Hence logical reason, the highest capacity of consciousness relative to the cognition of truth, though not infallible in itself, is conscience-bound to exert its power, in order to check and prevent the common pessimistic or optimistic religious sentimentality of the confused human mind and to show the clear path of life.

It is not religion as such that is responsible for the lamentable conflicts among the creeds, but the lack of living faith in and devotion and gratitude to God, whence alone the eternal spirit of truth and harmony derives. Mystics understand each other, no matter where they may have been born and in what creed they may have been reared. There is mutual respect and love among them.

The logic of religion is very simple: *Holiness, truth and love* are the almighty characters of God.

*Holiness* decrees humility, the superspiritual law of worship through faith, devotion and gratitude, in order that dependence on and allegiance to God may be recognized and embraced.

It decrees fortitude, the superspiritual law of whole-souled life in humility, in order to prove the reality of the allegiance to our almighty Creator and eternal Father.

It decrees beatitude, the superspiritual law of immortal joy in the participation in, cooperation with and affirmation of divine life.

These laws have specific bearing upon the will of the soul.

*Truth* decrees vision in divine light, in the light of the cosmic order and of its absolute lawfulness, that the destiny of creation be clearly understood, respected and loved.

It decrees wisdom, the superspiritual law through which all deeds, thoughts and sentiments may be exercised conformably with the vision of divine light.

It decrees simplicity, the superspiritual law of personal self-

expressions conformably with the law of wisdom. These lawful self-expressions are sincerity, truthfulness and modesty, the manifest features of the profoundly honorable soul.

These laws have specific bearing on the consciousness of the soul.

*Love* decrees the spirit of sacrifice, the reflex of the eternal sacrificial act of divine creation, that in every spiritual doing, thinking and feeling this spirit shall predominate for the sake of superspiritual dignity, power and purity of motives.

It decrees the spirit of justice, the superspiritual law by virtue of which sacrificial values must be respected, acknowledged and maintained as the standards of sublime achievements. Negatively, it is the law by virtue of which selfish possessions must be disdained, denied and eliminated because of their inherently destructive tendency.

It decrees the spirit of goodness, the superspiritual law by virtue of which every act, thought and sentiment brings forth spiritual harmony and joy of life, the necessity and result of virtuous, worthy and truly intelligent life.

These laws pertain specifically to the feeling force of the soul.

The pith of religion consists of the superspiritual laws. In every aspect their logic is manifest, and all historical religions, as well as all true religious endeavors more or less consistently adhere to them as the profoundest element of life.

The cause of religious life must be sought in the lawfulness of superspiritual principles, its aim in the lawfulness of superspiritual processes and its effect in the imperfect manifestations of individual souls. If the logic of religion is not clear, the teaching of religion is bound to be predominantly sentimental. The force of consciousness is just as much a gift of God as is the force of feeling and, therefore, demands equal consideration in the processes of religious life. Consciousness pertains to truth and sentiment to love. Neither can arbitrarily dominate the other without harm to religious education.

Let us now turn our attention to cause and aim in connection with the spiritual or psychic sphere, in order to attain concisely a positive insight into the real conditions of the soul's life. As already stated, the essence of the soul consists of self-conscious and self-sentient will, consciousness and feeling being respectively only its cognitive and sensitive projections toward the objective world.

The *absolute* cause of the existence of the soul in its essence is the creative act of God. The immutability of the spiritual essence clearly

evidences this fact. The soul is a lawful being in the cosmic order, and the clear reason for its existence consists in the participation in, cooperation with and affirmation of superspiritual lawfulness, the determined reflex of divine life.

The aim of the soul's specific forces, therefore, is worthiness for the force of the will, truth for the force of consciousness and love for the force of feeling. A contrary reason for spiritual life is logically unthinkable and, in fact, contradictory of individual and social actualities. The superspiritual lawfulness of worthiness, truth and love is the most outstanding and most profoundly permeating fact of life and, indeed, the concrete foundation of all serious judgments.

The *relative* cause of the soul's activity consists in the self-conscious and self-sentient will, the real agent of spiritual life. Action is the inherent function of the will. Forces of consciousness and feeling do not act of themselves; it is always the will that acts through these forces because it is self-conscious and self-sentient.

Whether it be a spiritual or natural object, the principal norm of discrimination must be considered first, in order to visualize the fundamental definitional importance thereof. If this fundamental definitional discrimination does not clearly function in our consciousness, the result is bound to be abstract or confusing. Hence the logical necessity of the preceding explanation with respect to the absolute and the relative cause of the soul.

Logically the soul is denoted as subject. The reason for this term lies in the fact that the soul is subjected to the cosmic order, and specifically to its absolute lawfulness. This fact gives us the real substantiation for the categorical importance of the second or processive norm of discrimination.

Obviously, cosmic lawfulness is objective: no soul is capable of absolute decrees. It is precisely through the consciousness and recognition of this absolute lawfulness that the soul is capable of logical self-determination and self-cognition.

Reason, in the logical sense, implies both the cause and the aim, for aim is inherent in every cause as the process of causal operation. Neither defines anything real by virtue of its specific definitional force. If we do not search for the aim in causes, the investigation merely of causes is futile; it can have no direct connection with the essential purpose of life which, psychologically as well as logically, is the prime issue for the rational mind.

In its relation to the absolute cosmic lawfulness, therefore, the soul, as a relatively free agent, seeks, amidst the endless manifestations of this lawfulness and according to its acquired dispositions and mental capacities, after the realization of its life in a more or less intensive, active or passive manner. The particular tendency the soul chooses in relation to the cosmic order, and in what manner its tendency is carried out in its consciousness and feeling, belong to psychology. Logic explains only the lawful significance and position of the soul in the cosmic order and its lawful relation thereto.

The last logical question in the light of cause and aim is the lawfulness of nature. As already stated, its lawful essence consists of energy, radiation and vibration, which, by virtue of their mechanical forces, cause diffusion and ether.

The absolute cause of the lawful manifestation of nature in its essence must be sought in the absolute creative might of divine extramanence or absolute appearance of divine mights. This absolute appearance is directly invisible to the human senses because of the human being's inadequate interest in the superessence and transcendence of God which are the logical antecedents of divine extramanence. Interest leads to knowing and, through knowing, to participation; and, concerning that in which one does not intimately participate, knowledge is bound to be superficial or uncertain.

Relatively or indirectly, however, the thinking soul feels and perceives the manifestations of absolute lawfulness in nature, leading its rational consciousness to the recognition of the Absolute Originator. Any other view is logically inadmissible. Absolute manifestations or lawfulness in nature as well as in spirituality and super-spirituality clearly reveal the Absolute Originator and Lawgiver. Objections against this logical evidence derive from mere psychological sentimentalism, heedless of the absolute lawfulness of the cosmic order and the true destiny of the soul.

The objective reason for nature obviously consists of the forces of instrumentality, illustration and utility, for the purpose of spiritual activities, which are externally expressive of the soul's motives, thoughts and sentiments. No natural force or form, whether of celestial orbs, human and animal bodies or plants, has any other logical meaning. In all contacts with nature our experience proves this unalterable fact.

Every natural form, be it ever so large or ever so small, is caused

by means of the adequate measure of natural energy, radiation and vibration, each serving an instrumental, illustrative and useful purpose in spiritual life.

It is necessary to bear in mind that natural energy, the principal form of the substance of nature, contains infinite degrees of formative potentiality and corresponding radiation and vibration. It is according to the specific degree of this potentiality that the various suns, planets and living bodies are formed. The potentiality of this formative energy is observable in the transformation of atomic structures.

Yet, important as this discovery is, it is only an elementary beginning in the study of the formativeness of natural energy and the resultant transformations of material elements. Though some further progress is likely to be made along this line, full and accurate understanding of this natural formativeness in relation to the natural universe surpasses the mental and observational capacity of the human being. Complete knowledge of natural forms is impossible without mathematical accuracy regarding the degrees of the formative potentiality of natural energy.

It is lack of logical comprehension of this formative potentiality of natural energy that accounts for its seeming to be mysterious, and this leads to the popular belief that God is the creator of all natural forms. This wide-spread traditional opinion contradicts the absolute creative might of God, belittles the majestic act of divine creation and leads to thoughtless anthropomorphism.

All natural forms in creation are relative products, as is apparent in the fact of their rise, growth, decline and disappearance, — an evident proof of relative action. But underneath all natural universes and their particular forms flows the immutable stream of energy, radiation and vibration from the absolute creative centre, by virtue of which all relative centres of energy are constructed by spiritual beings with capacities surpassing those of human beings by a whole sphere.

Recent investigations of the "cosmic rays" constitute the first approach made toward understanding the universal energy of nature. Although the results of such investigations are bound to be very limited, by reason of our incalculable remoteness from the absolute origin and centre of natural energy, yet the very conception evidences the logical trend toward appreciating the reality of cosmic energy pervading the whole cosmic order.



The cause of each natural form consists, therefore, in the determined quantity and quality of natural energy, to the end of furnishing providential conditions for spiritual life. We experience this fact in our own limited life; and it is also our experience that the more intelligent teach the less intelligent how to provide natural things for their existence and happiness.

The relation of the body to the soul is founded on the lawful concomitance of natural energy with each particular attitude of souls. By reason of this fact we perceive the various human and animal bodies corresponding with their inner spiritual attitudes, and we judge of the latter by their lawful external appearance. It may be added that, until physiologists attain logical insight into the lawful concomitance of natural energy with the effectuation of the soul's forces, their science will be unable to find the real cause of the functions of the brain, heart, hearing and the nervous and glandular systems.

The moment of transition from one life into another is the halting place in which the metamorphosis of the formative natural energy of the soul is lawfully effected by reason of the soul's super-spiritual attitude. Then the soul's upward or downward course in its immortal life becomes again visible and tangible.

The theory of the evolution of species, brought forth by observation of analogies of physical forms, is by no means incorrect except in oversight of the fact that such transformations are impossible without gradual increase or decrease of the formative natural energy. There exist in nature constant evolutions, as well as constant devolutions or decay of organic forms and species. The former tend to optimism and the latter, with equal justification, to pessimism. Optimism and pessimism, however, as well as the effort to explain this biological process, arise out of spiritual elements to the end of understanding the courses of our destiny.

But, to understand human destiny, not only natural but also spiritual and superspiritual analogies must be investigated, which, though more difficult for the human mind, are, because of introspective efforts, far more pertinent to the understanding of the reason and importance of our life than the study of mere natural analogies. The real cause and aim of nature, therefore, lies in its lawful essence of instrumentality, illustration and utility — necessary for the external effectuation of the spiritual and superspiritual reason of life — as demonstrable in all contacts therewith.

Summing up the above presentation, let us bear in mind that logic is a strictly definitional science, by virtue of which alone true cognition of objects — consistent with the cosmic order — is attainable. Practically, logic stands in the same relation to the order of thinking as grammar to the order of words.

The foundation of logic is ontological. It exists in the cosmic order and reveals itself fundamentally through the absolute superspiritual, spiritual and natural lawfulness to which, in all conditions, our relative life is invariably subjected.

Superspiritual lawfulness reveals absolute determination with respect to the reason for relative life. As such, it is the real principle of existence, and, therefore, the real foundation of the definitional law of the logical principle.

Spiritual lawfulness reveals the created immortality of the soul — the self-conscious and self-sentient will — for the purpose of following the absolute superspiritual order. As such, this lawfulness expresses the processive element which is spiritual life and, therefore, constitutes the foundation of the definitional law of the logical process.

Natural lawfulness reveals mechanical forces to the end of phenomenal instrumentality, illustration and utility. As such, it is the external effectuation of both superspiritual and spiritual life, and, by reason of this ontological effectuation, the foundation of the definitional law of the logical effect.

By reason of this threefold cosmic lawfulness, and its logical order of principle, process and effect, we perceive in all movements of universal life a beginning, a course and an effectuation, the fact of which clearly demonstrates the definitional lawfulness founded on the cosmic order. It also demonstrates that if concepts are not consistent with the lawfulness of the cosmic order, they are bound to be unclear or erroneous.

These logical laws reflect themselves continually in all operations of our consciousness. The thinking subject perceives effects, — commonly called facts, — studies their processes and searches after their principles — absolute or relative. Also, in the objective laws, he searches for their inherent definitional norms in order to enable him to guide his thinking accordingly.

In his scrutiny the thinking subject becomes conscious of the fact that the law of the logical principal contains three definitional norms or categories, — absoluteness, objectivity and causality: abso-

luteness, the logical term for truth, as the definitional principle; objectivity, the logical term for cosmic lawfulness, as the definitional process; and causality, the logical term for the motivation of absoluteness and objectivity, as the definitional effect. These are the fundamental categories of logic, without which thinking would have neither objective ground nor subjective sense.

Since all processes, real or ideal, are related to their particular principles, the law of the logical process, with its inherent definitional norms or categories, is lawfully connected therewith. Thus we find in the law of the logical process also three definitional norms, relativity, subjectivity and finality, corresponding with each category of the law of the logical principle.

Absoluteness and dependent relativity, therefore, constitute the first logical norm of discrimination; objectivity and dependent subjectivity the second norm of discrimination; and causality and finality the third norm of discrimination in logic.

The law of the logical effect pertains to the conscious effectuation of thinking. Its categories, therefore, are definibility, negativity and positivity. Definibility is the principal category because the essential tendency and task of consciousness is to define perceivable and conceivable objects. The first condition in logical thinking, however, is whether the perceivable object is absolute or relative. This condition is the ground on which logical definibility stands. Furthermore, absoluteness, relativity and definibility, being the principal categories of the logical laws, are clearly consistent in their correlative operation on our consciousness.

The processive categories of logical laws are objectivity, subjectivity and negativity. Their operation in consciousness demands that objective realities must not be confounded with subjective capacities, as is frequently done in the various deterministic, idealistic and naturalistic theories. In these common misapprehensions negativity plays its categorical rôle. Thus the categorical correlation of the processive categories — objectivity, subjectivity and negativity — is equally apparent.

The effective categories of logical laws are causality, finality and positivity. Because of their practical insistence in thinking, these categories operate most effectively on consciousness. The state of the human mind is that of searching for truth, for it has only a limited vision thereof. And the easiest approach to this search is the availability of the correlative categories of causality and finality,

by virtue of which a positive insight into the facts of truth can be reached.

The logical laws and their subordinated categories, as presented in this elaboration, are very simple. They contain no ontological, ethical, psychological or natural elements; they are purely definitional in their character and, therefore, consistent with the importance and intrinsic task of this basic science. But the adaptation of motives, concepts and sentiments to logical laws and categories requires the will to be logical, with profound consciousness of the might of truth and equally profound sentiment for truth; all of which enter into the subject matter of psychology.

Logic is not an abstract science, as popularly believed. By reason of the lawful objectivity of the might of truth, it is absolutely concrete, and, because it furnishes the very foundation for all mental investigation, deliberations and demonstrations, is, indeed, more scientific than all other human sciences. Practically everybody uses logic in his thinking, although, usually, scarcely aware of the fact. Imperceptible as it superficially appears to the unschooled mind, it, nevertheless, is the real power of true reason and true judgment.

The application of logical laws and categories to thinking is a strictly psychological problem and is presented in the author's "Psychology in Relation to the Cosmic Order."



BL

200

.A53

1281208

Anderson

Logic and the cosmic  
order.

MAY 29 1946

X M. B. Anderson 1946

Feb 15 '62

Thorn Roberts 1962



48 424 031

BL  
200  
.A53

Anderson

Logic and the cosmic  
order.

1281206

*M. Burnard**5743 Orsell Ave.*Feb 15 '62 *Thorn Roberts*Mar 2 '62 *825 Salisbury*BL 200  
.A53

1281206

UNIVERSITY OF CHICAGO



48 424 031